

PRAIERS OF HOLY FA

thers, Patriarches, Prophe-
tes, Judges, Kings, and re-
nowmed men and women
of eyther testa-
ments.

The prayer of Moses to the Lorde,
for the synnes of the people.

Exod. 32.

O LORD, why waxeth thy
wrath hote against thi peo-
ple, which thou haste brought
forthe of the lande of Egypt
with a greate power, and with a mi-
ghtie hande: wherfore should the E-
gyptians speake and saye, he worketh
craftelye with theim, even to rydde
theim oute of the world: Turne
away thy fyerce wrath, and haue
compassion ouer thy wyckednesse of
the people. Amen.

An other prayer of Moses vnto the
same, Exod. 32.

A Oh, this

Prayers

In, this people hath synned an
heinous sinne, & have made the
golden goddes, Either forgue
thein this offence, or els wypp me oute
of this boke, which þu hast wyrtē. Am.

For the sine of the people what time
they murmured, a prayer of Moses.

Num. 14.

The Lord is longe ee he be angry
and is full of mercy, suffering
synne and trespasse, and leauing
no manne innocent, whiche visiteth
the vnrightheousnesse of þe fathers vpon
þe chyldren, euen vpon the thirde &
fourth generacion. Be mercifull I beseech
the therfore vnto þe sinne of this
thy people, according vnto thy greete
mercy, & according as thou hast for-
geuen this people, remitting from E-
gypte euen vnto this place.

An other of Moses and Aaron for the
people. Num. 16.

O Holle myghte God of the spie-
rites of all flethe, one māne hath
synned

synned, & wylste thou see wroth with
all the multitude?

¶ For the stubbernes of the people: the
true preacher on this wyse as Moyses
dyd, maie make his prayer vnto God.

Deute. 9.

Lord God, destroy not thy people
and thine inheritance whiche thou
hast deliuered through thy great
nes and which thou hast brought out
of the Egypte of this worlde. Remem-
bre thy seruantes, Abraham, Isaac,
and Jacob, and loke not vnto the stub-
bernes of this people, neither consy-
der yet theyr wickednes and greuous
offence, for it is thyne owne people &
thyne inheritance whiche thou hast
challenged for thine owne in thy great
might & in thy stretched out arme. Amen
¶ The prayer of Salomen in the dedi-
cation of the temple of Iherusalem.

1. King. 8.

Blessed be the Lord God of Is-
rael, which hath fulfilled with
his

Prayers

his hande that he spake in his mouth
unto Dauid my father, Lord God of
Israel, there is no God lyke þ in hea-
uen aboue, or in the earth beneth, that
kepest appointment & mercy with thy
seruauntes, þ walke before thee with
al these hertes, which also hast kept co-
uenante: in thy seruaunt Dauid my
father that þ promisedst hym. Now
then O Lorde God of Israel, let thy
worde bee stable, whiche thou spakest
unto thy seruaunte Dauid my father
But in dede can God dwel on þ earth
Beholde nether heauen, nor heauen
aboue all the heauens are able to con-
teyn thee, howe muche lesse then this
house that I haue buylte: but looke to
the prayer of thy seruaunte & his sup-
plication. O Lorde my God, geue an
eare vnto the voicz and prayer, which
thy seruaunt prayeth afore þ this date
And whi? thy people that haue synned
agayn to the (for there is no man that
synneth not) thou shalt bee angrie
with

with them, yet yf they tourne agayn
with all theyr heart, and dooe repente
in theyr hearte, makynge theyr prayer
vnto thee, sayng, we haue sinned, we
haue deale vnjustly, we haue dooen
wyckedly, and so retourne again vnto
the with all theyr heart and all their
saule, & make supplicacyon vnto the:
then thou shalt heare from heauen,
even from the firmament of thy seate
theyr prayers and petitions, and shalt
bee mercyfull vnto the synnes of thy
people, whiche haue offended the, and
shalt shewe them iustyce and mercie
for they bee thy people and thine inhe-
rytaunce, whiche thou broughtest out
of Egypte from the founesse of yern
and lette thyne eyes bee opened to the
prayer of thy seruant, and vnto the
prayer of thy people Israel, to herken
vnto them in all that they call vnto
thee for. Amen.

A prayer of Elisha for the synnes of
the people. 1. Esh. 9.

2. iii. My

Prayers

I God I am ashamed, and dare
not lift vp mine eyes vnto **th** my
God for our wyckednesse is gro
wen ouer oure head, and oure trespa
res are waken great vnto the Heauen
euen from **th** tyme of our fathers, yea
and oureselues also haue greuously
synned vnto this daie, and because of
oure wyckednesse, haue we, and both
oure kynges, and our prestes bee des
pyced into the hande of **th** kynges
of the nations, into the sword, into
captiuitie, into spail, and into confu
sion of face, as it is come to passe this
daie. But nowe is there a lytle and so
dayne graciousnesse, come frome the
Lorde oure God, so **th** some of vs are
escaped, that he maye geue vs a naple
in his holie place, that oure God may
lyghte oure eyes, and geue vs a lytle
lyfe in our bondage. For we are bond
menne, and our God hathe not forsak
ken vs in oure bondage, but hathe in
clined mercy vnto vs in the syghte of
the

the kynges of the Persians, that he
shoulde geue vs lyfe, and promote the
house of oure God, and to set vp the
desolacion thereof, and to geue vs an
hedge in Iuda and Ierusalem. And
nowe o our God, what shal we saye
after this, for we haue forsaken thy
comandementes, whiche thou haste
comanded by thy seruantes & pro-
phets, and sayde. The lande wherun
to ye goo to possesse it, is an vncleane
lande, throughe the fylthyngesse of the
people of þ landes, in theyr abhorma-
cions, wherewith they haue made it
full of vncleannes on every syde. Ther-
fore shal ye not geue youre daughters
vnto theyr sonnes, and theyr dought-
ers shal ye not take vnto youre son-
nes, and seke not theyr peace & welthe
for euer that ye maye bee stronge, and
enioye the good in the lande, and that
ye and youre chyldren maye haue the
inheritaunce of it for euermore. And
after all this that is come vpon vs,
A. iiii. because

Prayers

Because of our moste naughty dedes
and oure greate trespase: thou oure
God haste spared oure wickednesse &
haste geuen vs a deliuerance as it is
come to passe this daye, to the intent
we should not rourne backe, and lette
goe thy cōmaundementes: neither be
ioined in matrimony with the people
of these abhominacyons, wilt thou
then bee wroth at vs, tyl we bee vtter
ly consumed, so that nothing remain
and tyl there bee no deliuerance: O
Lorde of Israel thou arte ryghteous,
for wee remayne yet escaped, as it is
this daie. Beholde in thy presence are
wee in oure trespase, for hereupon is
there no standyng before the.

¶ The prayer of Nehemias for the sin
nes of the people before the Lorde.

Nehem. i.

¶ O Lorde God of Heauen, thou
greate and terrible God, thou
that keepst couenant and mer
cy

eye with them that loue thee, and obserue thy cōmaundementes: let thyn eares harken, and thyn eyes bee open, that thou mayest heare the prayer of thy seruaunte, whiche I praye nowe before thee day and nyghte for the children of Israel thy seruauntes and knowlage the synnes of the children of Israel, whiche we haue comitted against the. And I and my fathers haue synned also, we haue been corrupt vnto thee, in that wee haue not kepte thy cōmaundementes, statutes: and lawes, whiche thou cōmaundest thy seruaunte Moses. And they are thy seruauntes and thy people whom thou hast deliuered through thy great power and mightye hande. I beseeche the Lorde let thyn eares bowe downe to the prayer of thy seruaunt: and the prayer of thy seruauntes: whose desire is to feare thy name. Amen.

¶ A confession and solemne prayer of the Levites and of the church for syn

A. b. nes

Prayers

nes with a reherfall of the benefites
of God. 2. Efd. 9.

Wise, thou alone haste made
the Heauen, and the Heauen of all
heauens, with all theyr host, the
earth and all that is thereupon, the sea
and all that is conteyned therein: thou
greatest lyfe vnto all, and the host of
Heauen bowe theim selues vnto the.
Thou arte the Lorde God that haste
chosen Abram: & broughtest hym oute
of Ur in chaldea and calledst hym A-
braham, and foundest his heart faith
full before thee, & madest a couenaunte
with hym: to geue vnto hym and his
sede the lande of the Canaanites, He-
thytes, Amorites, Pherezites, Jebu-
sytes, and Gergesites. Thou haste
made good thy wordes, for thou arte
ryghteous, and haste considered the
myserie of oure fathers in Egypte,
and hearde theyr complaynte by the
red sea: and shewedst tokens and won-
ders vpon Pharaos: and on all his ser-
uauntes

nautes: & on all þ people of his lande.
For thou knowest that they were pr
sumptuous and cruel against theim: &
so madest thou þ a name: as it is this
daye. And þ red sea didest thou denide
before them: so þ they went thorow
the middes of the sea drye shode. As
touching theyr persecuters thou thre
west them into þ depe as a stone: in
the myghtye waters, and leddest thy
people on the daye tyme in a cloudye
pyller: & on the nyght season in a pyl
ler of fyre: to shewe them lycht in the
waye that they wente. Thou camest
downe also vpon mounte Synai: and
spakest vnto them from heauen: and
gauest them ryght iudgementes: true
lawes: good cōmandementes and sta
tutes: & declaredst vnto them thy ho
lye Sabbath and cōmaundedst theim
preceptes: ordynaunces and lawes: by
Moses thy seruante: & gauest theim
bread from heaue when they were hy
gry: & broughtest forth water for them
out

Prayers

out of the rocke when thei were thyr-
stie and promisedst them, & thei shuld
goe in, and take poss: sion of þ land
ouer whiche thou haddest lycce by
thyne hande, for to geue them. But
they and oure fathers were proude &
hardnecked, so that they folowed not
thy cōmaundementes, and refused to
heare, and dyd not remembre the won-
ders that thou dyddest for them, but
became obstinat and heddy: in so much
that they turned backe to theyr bon-
dage in theyr disobedience. But thou
my God forgauest, and wast grac-
ious, mercifull, patient, and of greate
goodnes & forsokest them not. And
though they made a molten calfe and
sayde: this is thy god, that brought þ
out of the lande of Egypte, and dyd
great blasphemies, yet forsokest thou
them not in þ wyldernesse, accordyng
to thy greate mercede. And the cloudy
piller departed not from them, on the
daye tyme: to leade them the waye,
neither

neither the pyller of fyre in the nyght
season, to shewe theim lyghte in the
waie that they went. And thou gauest
theim thy good spyte to enfourme
theim, and withheldest not thy Man-
na from theiꝝ mouth, & gauest theim
water when they were thursty. Four-
tie yeres longe madest thou provision
for theim in the wylderneſſe, so that
they lacked nothyng, theiꝝ clothes
ward not olde, and theiꝝ fete swel-
led not, and thou gauest theim kynge-
domes and nacjons, and thou dyp-
dest theim accordyng to theiꝝ porcy-
ons, so that they possessed the lande of
Sehon kyng of Elebon, and the land
of Og the kyng of Basan. And theiꝝ
chylɔzen multiplyedst thou as ſtar-
res of heauen, and broughtest theim
into the lande: whereof thou haddest
spoken vnto theiꝝ fathers, that they
shoulde gooe into it, and haue it in
possession. And the chylɔzenne wente
in and possessed the lande, and thou
cobda-

Prayers

Subduedst before them the inhaby-
tauntes of the lande, such the Cana-
nytes, and gauest them into theyr
hande, and theyr kynges and the peo-
ple of the lande, that they myght dooe
with them what they wold. As they
wanne theyr stronge citles: and the
fatte lande, and tooke possession of
houses that were full of all maner of
gooddes, welles dygged oute, vyne-
yardes, oylegardens, and many fruit
full trees, and they dyd eate and wer
fylled, and became fatte, and lyued in
welth thorough thy greate goodnesse
neverthelesse they were disobedyente
and rebelled against thee, and did cast
thy lawe behynde theyr backes, and
slew thy prophetes (whiche exhorted
them so earnestlye that they shoulde
conuerste vnto þy) and dyd great blas-
phemies, therfore thou gauest them
ouer, into the hande of theyr enemyes
that vexed them. And in the tyme of
their trouble they cried vnto thee, and
thou

thou heardest them from heauē, and
through thy great mercy thou gauest
them saupours, whiche helped them
out of the hand of theyr enemies. But
when they came to rest, they tourned
backe agayde to doo euill before the .
Therefore lefttest thou them in the hande
of theyr enemyes, so that they had the
dominion ouer them. So they con-
ueried and cryed vnto thee, and thou
herdest them from heauen, and many
tymes haste thou deliuered them accord-
ing to thy greates mercy, & testifiedst
vnto them, that they should turne a-
gayne vnto thy lawe. Notwithstan-
dyng they were proude & hearkened not
vnto thy commaundementes, but syn-
ned in thy lawes (which a man should
doo and liue in them) and turned the
shulder a waye, and were styfnecked
and woulde not heare. And many yea-
res dyddest thou forbeare them; and tes-
tifiedst vnto them through thy spy-
rite, euen by the office of thy p[ro]phets

tes

Prayers

tes, and yet woulde they not heare.
Therefore gauest thou theim into the
hande of the nayrons in the landes.
But for thy great mercies sake thou
hast not vtterly consumed theim, nei-
ther for sake theim for thou art a gra-
cious and a merciful God. Now our
God, thou greate God, mightye and
terrible, thou that kepest couenaunte
and mercye, regarde not a litle all the
travaile that hath hapened vnto vs,
and our kinges, princes, preestes, pro-
phetes, fathers and all thy people sy-
thens the tyme of the kynges of As-
sur vnto this daye. Thou art ryghte
ourse in all that thou haste brought v-
pon vs, for þu haste dooen righte. And
we on our behalfe haue been vngod-
ly, our kinges, princes preestes and fa-
thers haue not doone after thy lawe:
nor regarded thy cōmaundemētes and
thy earnest exhortacions, wherewith
thou haste exhorted theim, & haue not
serued thee in theyr kyngdome, and in
thy

thy greate goodnes that thou gauest
 them, and in the large and plenteous
 lāde whiche þ thou gauest them: & thei haue
 not conuerted frō their wicked wooz
 kes. Beholde, therfore are we in bon-
 dage this date yea euen in the lande þ
 thou gauest vnto our fathers to en-
 ioi the frutes and gooddes therof,
 behold there are, we bonde mēne. And
 great is þ increase of it vnto the kyn-
 ges, whom thou hast set ouer vs be-
 cause of our synnes: & thei haue domi-
 nion ouer our bodies and cattell and
 wee are in greate trouble. And in all
 this make we a sure conenauunt, and
 wyte it, and let our pynces, Levites
 and p̄cestes seale it.

A praier of the churche for synnes.
 Sapi. 15.

Thou (O oure God) art swete
T long suffering and true, & with
 mercy ordyest thou all thynges
 Though wee synne, yet are we thyne
 for we knowe thy greatenes. If wee
 B synne

Prayers

Synne not, the are wee sure that with
thee wee be allowed. For to knowe
thee is perfecte righteousnes, yea to
knowe thy righteousnes and power,
is the rote of immortallite.

An other for synnes. Miere. 3.

I wee are thynne, for thou art
the Lorde our God, the hills
fall, & all the high pyde of the
mountaines, but the helth of Israell
standeth vpon God our Lorde. Con-
fusion hath deuoured the labour of
our fathers from our youth vp, yea
their shepe and bullockes their woon-
nes & daughters. So dooe wee also
slepe in our confusion, and shame co-
uereth vs, for wee and our fathers es-
caped from our youthe vnto this daie
haue synned agaynste the Lorde our
God, and haue not obeyed the voyce
the lorde of our GOD.

The lamentacion of Hieremie for
the synnes of the people.

Miere. 13.

Disconsol

Reuocably lette me wepe, and
P lette the teares gush oute of
 myne eyes. For þy lordes flocke
 is takē, tell therfore the kyng and the
 rulers, humble your selues, sette you
 downe on the earthe, for the crowne of
 your glory shall fall from your hedde
 The citees of the southe bee shut vp,
 and there is no manne to open theim
 All Iuda is caried awaie captiue, so
 þy none remaineth, lift vp your eyes,
 and behold theim, that come from the
 North, where is the flocke that was
 gyuen thee, thy noble catell, to whom
 wilt thou make thy mone, when he com-
 meth vpon thee for þy hast taught the
 thyself against thyself and made the
 masters ouer thee. Shall not sorowe
 come vpon thee, as on a womā trans-
 lyng in childe? And if thou wouldest
 saie in thyne hearte, wherefore come
 these thynges vpon me? Surely euen
 for the multitude of thy wyckednes
 thy hynder partes and thy fete be dis-

B ii covered

Prayers.

covered. If the manne of Inde can
chaunge his skynne, and the cat of the
mountayne her spottes, then maie ye
that bee exercised in euill dooe good.
Therefore will I scatter you like as
the stroule that is taken a waie with
the south wynde. This shall bee your
lot and the porcion of your measure,
where with ye shall bee rewarded of
me, saith the Lorde, because ye haue
forgotten me, and putte your trust in
disceitfull thynges. Therefore haue I
turned thy clothes ouer thy hedde &
discovered thy thyghes that thy priu-
ties might bee sene, thy aduocery, thy
deddely malice, thy beastyness, & thy
shamefull hoisedome. For vpon feldes
and hilles I haue sene thy abhomi-
nations, wo bee to thee O Hierusalem,
wilt thou not bee cleansed by the thou
arte yet vnclean.
The prayer that Baruch prescribed
vnto the captiues in Babylon for their
synnes.

Baruch. 23.

Thi

O Lord our God is righteous and we with our fathers are brought to open shame, as it is to see this daie. And as for these plagues that are come vpon vs alreedy the Lord had deuised them for vs yet would we not praise vnto þe Lord our God, that we might euery mane turne fro his naughty waies. So the Lord hath caused suche plagues to come vpon vs, for he is righteous in all his woorkes, that he hath commaunded vs, whiche we also haue not doone nor hearkened vnto his voyce, for to walke in the commaundementes of the Lord, that he had giue vnto vs. And now O Lord God of Israell thou that hast broughte thy people out of the lande of Egypte with a mightye hande, with tokens & wonders with thy great power & out stretched arme and hast gotten thyself a name, as it is come to passe this daie. O lord our God we haue synned, we haue doone

B ill. wickedly

Prayers

wickedly, wee haue behaved our selues vngodly in all thy righteousnes. Turne thy wrath fro vs (we beseeche thee) for we are but a few left among the Heathen, where thou hast scattered vs. Heare our prayers (O Lord) & our petitions, bring vs out of captiuite for thyne owne sake, get vs fauoure in the sight of the whiche haue led vs a waye, that all landes maye knowe, thou art the Lord our God, and that Israell and his generation calleth vpon thy name. O Lord loke doune from thy holy house vpon vs, encline thyne eare and heare vs. For the dede that bee gone doune to their graues, and whose soules are cut of their bodies, geue vnto the Lord neither prayse nor righteousmakinge, but the soule that is vexed for y^e multitude of her synnes, whiche walketh heuenly and weakely, whose eyes besynne to faile, such a soule gyueth the praise and righteousnes vnto the
Lord

Lorde. O **Lorde** wee power out our
 prayers before thee, and require mee
 eye in thy light, O **Lorde** our **God**,
 not for any godlynes of our forefa-
 thers, but because thou hast sent out
 thy wrath and indignation vpon vs
 according as thou diddest threaten
 vs by thy seruantes the **Prophets**
 saying. Thus saith the **Lorde**, bowe
 downe your shoulders and neckes, and
 serue the kynge of **Babylon**, and so
 shall ye remaine still in the lande that
 I gaue your fathers, if ye will not
 doo this, nor heare the voyce of the
Lorde your **God**, to serue the kynge of
Babylon, I shall destroye you in the
 cities of **Juda** within **Ierusalem**,
 and without, I shall also take frome
 you the voyce of mythe and the voyce
 of ioye, the voyce of the hydegrome
 and the voyce of the hyde, and there
 shall no manne dwell any more in the
 lande, but they woulde not hearken
 vnto the voyce to doo the kynge of
Babylon

Prayers

Babylon seruice, & therfore hast thou performed thy wordes, that thou spakest by thy seruantes the prophetes namely that the bones of our kynges and the bones of our fathers should bee translated forth of their place. And lo nowe are thei laide out in the hete of the soone, and in the colde of the night, and thei bee dedde in great mycery, with hunger, with swerde with pestilence, and are cleane cast forth. As for the temple, wherein thy name was called vpon, thou hast laied it wast, as it is to see this date, and that for the wickednes of the house of Israell & the house of Iuda. O Lord our God thou haste entreated vs after all thy goodnes & accordyng to all thy great louing mercy, like as thou spakest by thy seruant Moses in the date whē thou diddest comaunde hym to write thy lawe before the childre of Israell sayng. If ye will not harken vnto my voyce, the shall this greate multitude bee

be turned into a very Cruel people for
I will scatter them abroad, notwithstanding
standing I am sure that this flocke
will not heare me, for it is an hardenec
ked people but in þ lande of their cap
tivitye thei shall remembre them selues
& lerne to knowe, that I am the lord
their God. When I shall giue them
an hearte to vnderstande, and eares to
heare: then shall thei praise me in the
lande of their captivitye, and thynke
vpon my name. Then shall thei turne
them from their harde backes, and
from their vngodlynes. There shall
thei remembre the thynges that hap
pened vnto their fathers, whiche syn
ned against me. So will I bring the
again into the lande, whiche I promi
sed with an othe vnto their fathers
Abraham Isaac and Jacob, and thei
shall be lordes of it, yea I will encrease
them, and not minishe them. And I
will make an other covenannt with
the: suche one as shall endure, namely

B v. that

Prayers.

that I will bee their God, and thou
 shalt be my people, and I will no more
 drive my people the children of Isra-
 ell out of the lande, that I have geuen
 them. And now O Lord almighty:
 thou God of Israel, our soule that
 is in trouble and our spirite that is
 vexed crie vnto thee. Heare vs (O
 Lord): have pittie vpon vs, for thou
 art a mercifull God, and bee gracious
 vnto vs for wee haue synned be-
 fore thee. Thou endureste for euer,
 should wee then vtterly perishe? O
 Lord almighty thou God of Israel
 heare now the prayer of the dedde Is-
 raelites and of their children, whiche
 haue sinned before thee, and haue not
 harkened vnto the voyce of the Lord
 their God, for whiche cause these pla-
 ges hang now vpon vs. O Lord re-
 member not the wickednes of our fore-
 fathers, but thinke vpon thy power
 and name now at this tyme, for thou
 art the Lord our God, and thee (O
 Lord)

Lorde) will wee praise. For thou hast put thy feare in our heartes, to the intent wee should call vpon thy name and praise thee in our captiuitie and that wee might turne from the wickednes of our forefathers that synned before thee. Beholde wee are yet this daie in our captiuitie, where as thou hast scattered vs to bee an abomination, curse, and synne, like as it hath happened vnto our forefathers because of all their wyckednes and departing from thee, euen from thee part the Lorde our **G O D**. Amen.

The praier of Daniell the prophete for his owne synnes and for the synnes of the hole nacion.

Daniell. 9.

Lorde thou greates and feares full **G O D**, thou that kepest covenante and mercye with them whiche loue thee and kepe thy commaundementes, wee haue synned wee haue offended, wee haue been
disobedient

Prayers:

Disobedient and haue gone backe, yea
we haue departed from the pzeceptes
and iudgementes, would neuer foloe
thy seruautes the prophetes, þ̄ spake
in thy name to our kynges and prin-
ces, to our forefathers and to all the
people of the lāde. O lord righteous-
nesse belongeth vnto thee, and to vs
pertaineth nothyng but open shame
as it is come to passe this daie vnto e-
uery manne of Iuda & to them that
dwell at Hierusalem, yea vnto all Is-
raell whether they bee farre or nyshe,
througħ out all landes, wherin thou
hast scattered them because of the of-
fences they did against thee. O lord
vnto vs to our kynges and princes,
to oure forefathers euen vnto vs all
that haue offēded thee, belongeth open
shame. But vnto thee (O Lord God)
pertaineth mercy & forgiveness wher
as we on our behalfe are gone backe
from thee, and haue not obeyed the
voice of the Lord our God, to walke
in

in his lawes whiche he lased before
vs his seruantes the prophetes, yea
all Israel haue transgressed & gone
backe frō thy lawe, so that thei haue
not herkened vnto thy voyce, where
foze the curse & the othe, that is writ
ten in the law of Moyses the seruānt
of God, against whom we haue offē
ded, is poured vpon vs. And he hath
performed his woordes, whiche he
spake against vs, and against our iud
ges that indged vs, to byng vpo vs
such a plague as neuer was vnder hea
uen, like as it is now come to passe in
Ierusalem, yea all this plague, as it is
writen in the law of Moyses, is come
vpon vs, yet we neuer made any sup
plicatiō before thee, O lord, that we
might tourne again frō our wicked
nes, & thinke vpon thy trowth. There
foze hath the lord made hast to byng
this plague vpon vs, for the lord our
God is righteous & all his woorkes
whiche he dooth, and the cause herof
was

Prayers.

was that wee would not hearken to
his voice. And now O lord our God
thou that with a mightie hande hast
brought thy people out of Egypte to
gette thyself a name (as thou hast at
this daie) wee haue synned O Lord
and dooen wickedly agaynste all thy
righteousnes. Let thy wrothfull dis-
pleasure bee tourned awaie I beseeche
thee from the citee Hierusalem thy
holy hill, for through the haynous of-
fence of vs & our forefathers, is Hie-
rusalem and thy people abhorred of
all them that are aboute vs. Nowe
therfore O our God heare the praier
of thy seruaut, and let thy face thyns
ouer thy Sanctuary that lieth waste
O my God encline thyn eare and
harken, at least for thyn owne sake,
open thyn eyes and see, how wee be
spoiled, and the citee desolate, whiche
is called after thy name, for wee doe
not cast our praiers before thee in our
owne righteousness, but onely in thy
greate

of the Bible.

16

greate mercies, O lord heare, O lord
for gyue, O Lord confide, tary not
ouer longe but for thyne owne sake
doe it O my God, for thy citee and
thy people is called after thy name.

PRAIERS IN
tyme of aduersity
tie and for a man
nes owne syn
nes.

The prayer of Jacob to bee deliuered
from his brother Esau.

Genesis 32, 72



QUOD of my father A
braham, and God of my
father Isaac, Lord whi
che saydest vnto me, re
turne vnto thy countrey
e thy kindred, and I will doe all well
with thee, I am worthy of the leaste
of all thy mercies and trueth, whiche
thou hast shewed vnto thy seruaunt,
for with my staffe came I ouer this
Jordan

Prayers

Jordane, & now haue I gotten two
droues. Deliuere me from the handes
of my brother Esau, for I feare hym
least he will come and smyte the mo-
ther with the childzen. Thou saidest
that thou wouldeste suerly doo me
good, and wouldest make my lede as
the lande of the sea whiche cannot be
numbred for multitude.

The prayer of Iosua what tyme the
people fled in the battail.

Iosua. 7.

O Lord almightie wherefore
hast thou brought this people
ouer Jordane, to deliuer vs in
to the handes of the Amozetes, to des-
troie vs. Would God we had aduen-
tured & dwelte on the other syde Jor-
dan, O Lord what shall I late whe
Israell turneth their backs befoe
their enemies. Moreover the Canani-
tes and all the inhabitauces of the
lande shall heare of it and shall come
aboute vs to destroye the name of vs
out

out of the world and then what wylt thou dooe vnto thy myghtie name?

A prayer & an open confession of the people of Israell to bee deliuered from theyr enemyes. *Judic. 10*

E haue synned agaynst thee, for
We haue forsake our owne God
and haue serued Baalim: Loide
wee haue synned: doo thou vnto vs,
what soeuer please thee, and deliuer
vs onely at this tyme. Amen.

The prayer of Samson vnto God,
that he mighte reuenge hym agaynst
the Philistines. *Judic. 16.*

I Loide almighty thinke vpon
Me: and strengthen me at this
tyme one: **G**od that I may
bee auenged of my enemyes, and for
the losse of my two eyes: that I maye
reuenge me ones. Amen.

In warres againste Turkes and in
uadours, the prayer of kyng Asa.

2. Paral. 14

2 **O**ide, it is all one with thee to
helpe them that haue no power
L with

Prayers

with few or with many. Helpe vs O
Lorde our God, for wee trust to thee, &
in thy name be come agaynst this mul-
titude. Thou art the Lorde our God:
let no man preuaile agaynst thee. Amē.
¶ Another of kyng Josaphat.

2. Paral. 22.

O Lorde God of oure fathers, arte
thou God in heauen, & ray-
gnest thou on all the kyng-
domes of the heathen? And in thyne
hande is power and myght, & no man
can stande before thee. Yet not thou our
God which dydest cast out the inhabi-
tantes of this lande, before thy peo-
ple Israel, and gavest it to the seede of
Abraham thy loue for ever: and they
dwelt therein & have buylt the a temple
therin vnto thy name, & saied: when e-
uyl cometh vpon vs, as the sword of
iudgement, pestilence or hunger: then
ye wee stand before this house and be-
fore thee (for thy name is in this house
and we cry vnto thee in our tribulati-
on thou

on thou shalt heare & helpe. See thes
foze howe proude my oure aduersaries
nowe assaunte vs. O our God, wylt thou
not iudge thes: for we haue no might
agaynst this company, that cometh a-
gaynst vs, neyther wote we what to
doo, but our eyes be vnto thee.

¶ The prayer of Nehemias what time
the heathen defyed hym.

Nehem. 4.

Care O thou our God, howe
wee are despised, tourne theyr
shame vpon theyr owne head, &
thou mayst geue them ouer vnto des-
pising in the lande of captiuitie. Co-
uer not theyr wyckednesse, & put not
their synne from thy presence, for they
haue laughed to scorne the buylders.

¶ If God send thee trouble either for a
punishment of thy synnes, or to proue
thy patience therewith. Praye thus.

Tobias. 3.

○ Lorde thou arte ryghteous, and
all thy iudgements are trewe,
L. ii yea

Prayers

yea all thy wayes are mercy, faythful
nes & iudgement. And nowe **O** Lorde
bee myndfull of me: and take no ven-
geance of my synnes: neither remem-
ber my mysdoedes, neither the mysde-
des of my elders: for we haue not been
obedient vnto thy cōmaundementes
therfore are wee spoiled brought into
captiuitie: into death, into derision
and shame vnto all nations: amonge
whome thou haste scatered vs. And
nowe **O** Lorde thy iudgementes are
great: for we haue not done accordyng
to thy cōmaundementes: neither haue
wee walked innocentlye before thee.
And now **O** Lorde: deale with me ac-
cordyng to thy wyl, and commaunde
my spirite to bee receiued in peace: for
more expensyent were it for me to dye:
then to lyue.

¶ The prayer of Manasses kyng of Ju-
da, when he was in pryson, for remisse-
on of synnes, and for Goddes fauoure,
and deliuerance.

O Lorde

Lorde almyghtye, God of oure
fathers Abraham, Isaac, & Ja-
cob: and of the ryghteouse sede
of them: whiche haste made heauen &
earthe with all the ornamente therof:
whiche haste ordeyned the sea by the
woorde of thy comaundement, whiche
hast shut by the depe, and hast sealed
it for thy fearfull and laudable name:
bread of all men and honorable befoze
the face of thy vertue, the feare an-
ger of thy thretenyng is importunate
heuy to synners. But the mercy of thy
promesse is greate and vnsearchable:
for thou arte. **O** Lord God moste high
aboue all the earthe: longe suffering
and excedyng mercyfull, and repen-
taunt for the malice of menne. **O** Lord
after thy goodnes hast promys-
sed repentaunce of the remission of
synnes: and thou that art the God of
the ryghteouse: haste not put repen-
taunce to the ryghteous Abraham, Is-
aac

Prayers

Isaac, and Jacob, vnto theim I haue
not synned against thee, but because I
haue synned aboue the nombre of the
landes of the sea, & that myne iniqui-
ties are multiplied. I am humbled w
many bandes of pern. And there is in
me no breathynge. I haue prouoked
thine anger & haue dooen euell before
thee in comittynge abominacions &
multipleng offences, & nowe I bowe
the knees of my heart requirynge good-
nes of the Lord. I haue synned Lord
I haue synned and know mine iniqui-
tie, I despye thee by prayer O Lord,
forgene me, & despye me not with mine
iniquities neither dooe thou alwayes
remembre my euels to puny the theim,
but saue me whiche am vnwoorthy af-
ter thy great mercy and I wyl prayse
thee euerlastingly, all the dayes of my
lyfe, for all the vertue of heauen pray-
seth thee, and vnto thee belongeth glo-
rie woulde withoute ende. Amen.

¶ The prayer of Judith for the deliuer-
caine

raunce of her countrey from the tyrant
Judith. 9.

Lozde God of my father Himo
on, which gauest hym a sword
for a defence agaynst the enes
myes, that vbled violence & wyfualnes
and that rauyned thy virgin and put
her to dishonestye. Thou that gauest
their wyues into a pray, & theyr dought
ters into captiuitie, and all theyr pray
for a spoyl vnto thy seruantes, which
bare a zeale vnto thee, helpe me a pooze
wydowe. O Lord my God, I beseeche
thee, for þu hast dooen all thinges euen
from the begynnyng. And looke what
thou hast taken in hande and denised,
it euermore came to passe: for all thy
wayes are prepared, & thy iudgements
tes are doorn in thy euerlastyng foies
knowlage. O looke now vpon þe
myes of the Assirians, lyke as it was
thy pleasure sometime to looke vpon
the hooft of the Egyptians, when they
heyng weaponed, persecuted thy ser
uantes

Prayers

vauntes: and put theyꝝ truste in their
charets, horsemenne, and in the mul-
titude of theyꝝ menne of warre. But
thou lookedst vpon their host castyng
a thycke darckenesse before them:
and when they came into the depe, the
waters ouerwhelmed them, Euen so
Lorde let it goo with these that trust
in the power and multitude of theyꝝ
menne of warre: in theyꝝ charettes, a-
rowes, and speares, and knowe not
that thou onely arte oure God: which
destroyst warres from þe begynning
and that thou arte the Lorde, Dylfte
vp thyne arme nowe: lyke as euer fro
the begynning, & in thy power byng
theyꝝ power to noughte: cause theyꝝ
myghte to fall in thy wrathe. They
make theyꝝ boaste that they wyl des-
fyle and vnhalowe thy Sanctuarie:
waste the tabernacle of thy name and
caste downe the hoꝛne of thyne altare
with theyꝝ swearde. Wrynge to passe
O Lorde: that the pryde of the enemy
maye

may be cut downe wth his owne sword
that he may bee taken with the snare
of his eyes in me, and that thou maist
cōpse hym with p^r lippes of my loue:
O gene me a stedfastte mynde: that I
may despyse hym and his strengthe, &
that I may destroye hym. This shall
get the an euerlastyng memorypall: yf
the hande of a womanne ouerthrowe
hym, for thy power (O Lord) standeth
not in the powir of men: nether hath p^r
any pleasure in the strengthe of horses
There was neuer proud persone that
pleased thee, but in the prayer of the
humble and meke hart: e thy pleasure
been euermore. O p^r God of heauens:
thou maker of waters: and Lorde of
all creatures: heare me poore woman
callyng vpon thee: and puttyng my
truste in thy mercy. Remembre thy co
uenant, O Lorde: and minister wor
des in my mouth, and stablyshe this
deuise in my hearte, p^r thy house may
contynue still in holinesse, and that al
L. v. the

Prayers

the heathen may knowe & vnderstand
that thou arte God, and that there is
none other but thou.

¶ An other prayer of Judith whiles she
went about to flee the enemy Holofer-
nes
Judith.13.

Strengthen me (God of Israel)

and haue respect vnto the woor-
kes of my handes in this houre
lyke as thou haste promised, & graun-
ted that by thee I may perfourme the
thyng which I haue deuised thowge
the belefe þ I haue in thee, Oh stren-
then me I beseeche thee at this houre.

¶ The prayer of Mardocheus in the
pursute of Haman for all the Jewes na-
cion.
Ester.13.

Lord, thou valyaunt and might-
y kyng, for all thynges are in
thy power, yf thou wylte helpe
and deliuer Israel, there is no manne
can withstande thee: for þ haste made
both heauen and earth: thou art Lord
of all and there is none can resist thee
O Lord, Thou knowest all, thou wor-
test

test Lord it was neither of malice nor
of presumption, neither for any desire
of glory, but I would not bow downe my
selfe, and worshyp the moste proude
Phara, for I would gladly if it might
haue turned Iseuell to good, haue
kyste euen his footsteps, but I feared
least I should haue genen Gods glory
vnto a man, & because I would wor-
shyp none but only thee. And therefore
O Lord, O God and king haue mercy
vpon thy people, for they ymage haue
to bring vs to naught, yee their desire
is ful set to destroy and overthrowe
people that hath euer been thynne. Oh
despise not thynne owne good which
thou haste deliuered and brought forth of
Egypte: euen for thynne owne cause.
Heare my prayer, bee merciful to thy
people, whom thou hast chosen for an
heritage to thyselfe. Tourne our co-
plaint & sorow into ioy, so as we may
liue. O Lord, and prayse thy name, O
Lord, suffice not the mouthes of them
that

Prayers

that prayse thee to bee destroyed.

¶ The prayer of quene **Wester** for her selfe and all her countrey menne.

Wester. 13.

My Lorde: thou onely arte our

¶ **Kyng,** helpe me a desolate woman: which haue no helper but thee, for my miserie and destruction is harde at myne hande: of a chyldre. I learned of my father, that thou tokest vp **Israel** out of all peoples and sure fathers out of all theyr progenitours: that they shuld bee thy perpetuall inheritance: and loke what thou dydest promyse theim, thou hast made it good vnto this. Now **Lorde** wee haue synned before thee: therfore hast thou geuen vs into the handes of our enemies, because wee worshipped theyr goddes: **Lorde** thou art ryghteous, neuertheless, they are not satisfied that they oppresse vs wth moste heuy thraldome, but also imputing the strength of theyr handes vnto þ^e power of their ydols

ydols, they wyl chaunge thy promi-
ses: and destroye thyne enherytaunce
and stoppe the mouthes of theim that
praise thee, and quench the glorie of
thyne house: and thyne auter, to open
the mouthes of the heathen: that they
may praise the power of ydols, & ma-
gnifie the fleshy kyng for ever. **Lorde**
geue not thy scepter vnto theim that
bee nothyng worthy: least they laugh
at our fall, but tourne theyr deuyce v-
pon theimselfes, and punyssh the hym þ
hath begoon to rage vpon vs. **Thinke**
vpon vs **O Lord:** and shewe thy selfe
in the tyme of our distresse. **Streng-**
then me **O thou king of goddes,** thou
Lorde of all power geue me pleasunt
speche in my mouth before the **Lyon.**
Tourne his heart to hate our enemy:
to destroye hym & all suche as consent
to hym. **But deliuer vs** in thy hande
and helpe the forsaken woman which
haue no helpe nor defence but onely
the **Lorde,** thou knowest all: thou wo-
test

Prayers

test I loue not the glory of the bright
teous and hate the bed of the vncircu-
cled and of all heathen. Thou know-
est my necessitie that I abhorre þis
ken of my pꝛeeminence and woꝛshipp,
whiche I beare vpon my heade what
tyme I muste shewe my selfe & bee seen
and that I abhorre it as an vncleane
clothe. Thou knowest also that I thy
handmayden haue not eaten at Sa-
mans table, and that I haue had no
pleasure in the Kynges feaste, that I
haue not dronke the drynke offerynges
and þat thy handmayde haue had no
toꝛe sythens the day I was broughte
hyther, vnto this daye but onely in
thee. O Loyde, O thou God of Abra-
ham, O thou myghty God aboue all,
heare the voyce of them whiche haue
none other hope, and deliuer vs oute
of the hande of the wycked, and ryd
me out of my feare. Amen.

¶ The exacion and blessinge of Job
in his moſte gtenouse aduersitytie and
losse

losse of his goodes.

Job. i.

Job shaued his head, fell doune
 I vpon the grounde, worshypped
 God and saied. Naked came I
 oute of my mothers wombe, & naked
 shall I retourne agayne. The Lorde
 gaue, and the Lorde hath taken a-
 waye, as it hath pleased the Lorde:
 so it is dooen. Nowe blessed bee the
 name of the Lorde. Amen.

A prayer that wee maye bee deliue-
 red frome oure aduersaries.

Esai. 37.

Lorde of Hostes, thou God of
 Israel which sytiest vpon The
 rubin, Thou art God alone
 of all the kyngdomes of the worlde,
 thou onely hast created Heauen and
 earth. Encline thyne eare Lorde: and
 consyder, open thyne eyes and see,
 deliuer vs frome the hande of oure
 aduersaries, that all the kyngdomes
 of the

Prayers

of the earthe maye knowe, that thou
only art the Lorde. Amen.

The prayer of Esaye when the peo-
ple were fore plagued. Esaye. 63. 64.

Doke downe from heauen, & be-
hold the dwelling place of thy
sanctuari and thy glory, howe is
it that thy zelousye: thy strengthe the
multytude of thy mercyes and thy lo-
uyng kyndnesse wyll not be entreated
of vs: yet art thou oure father. Abra-
ham knoweth vs not neither was Is-
raellacquaynted with vs. But thou
Lord art oure father and redemer: thy
name is euerslaking. O lord wherfore
hast thou led vs out of thy waye: wher-
fore hast thou hardened our heartes that
wee feare thee not? See at one tyme
wee are agayne for thy seruauntes sake thou art
of the generacion of thyne heretage.
Thy people hath had but lytle of thy
sanctuarie in possessiō for our enemies
haue take it in. And we are become e-
uen as we were in þe beginning what
tyme

time wee wer not vnder thy dominio
nor called not vpo thy name. O that þ
wouldest cleane the heauen in sondre
and come doune: that the moūtaines
might melt a wate at thy piers, like
as an hote fyre, and that the malici
ous might boyle as the water dooth
vpon þ fyre, wherby thy name might
bee known emonges thyne enemies
and that the Gentiles might tremble
before thee. That thou mightest come
doune with thy wonderous straūg
woorkes, then should hills melte at
thy piers, for sithes the begynnyng
of the worlde, was none (excepte thou
O God) that hearde or perceiued, nei
ther hath any iye sene what þ doest
for them that put their truste in thee
Thou helpest hym that dooth right
with cherefulnes, and them þ thinke
vpon thy waies. But lo thou art an
grie, for wee offende and haue been
euer in synne, & there is not one hole,
we are all as an vncleane thyng, and

D all

Prayers

all oure righteouſneſſes are as clothes ſtained with the floures of a woman, wee fall euerychone as the leafe, for our ſynnes cary vs a waye as the wynde. There is no mane that calleth vpon thy name, that ſtandeth vp to take holde by thee. Therefore hydeſt thou thy face from vs, and coſumeſt vs becauſe of oure ſynnes. But now O Lorde thou that art our father, wee are the clark and thou art our potter, and wee are all the worke of thyne hande. Bee not to ſore diſpleaſed (O Lorde) and kepe not our offences to long in thy remembraunce, but conſyde that wee all are thy people. The citiers of the ſanctuarie lye waſte. Syon is a wyldernes and Hieruſalem a deſerte. Oure holpe houſe which is our beutie, where our father prayled thee, is biente vp: yea all oure commodities and pleaſures are waſted awaye, wylte thou not be entreated (LORDE) for all this?

Wylte

Wylte thou holde thy peace, and
scourge vs so sore?

¶ An other prayer of Hieremie.

Hieremie. 7.

Cale me, O Lorde, and I shall
bee hole, saue me and I shall
bee saved, for thou arte my
praysse. Bee not thou terrible vnto
me, O Lorde, for thou art he in whō
I hope when I am in perrell, lette my
persecutoys bee confounded, but not
me, let them bee afraied and not me,
Thou shalt bring vpon them the
tyme of their plage, and shalt destroy
them right sore. Amen.

¶ An other prayer of Hieremie.

Hieremie. 11.

I O R D E thou hast chastis-
ed me, & thy chastenynge haue
I receiued as an vntamed calf
Conuerter thou me and I shall bee co-
uerter, for thou art my Lorde G O D
for as sone as thou turnedst me I re-
pentid myself. And when I vnder-
D II. ROR

Prayers

Node I smote vpon my thigh, I confessed and was, ashamed, because I suffered reproofe of my youthe.

A praye of Hieremie vnder the person of Christe, whiche enery Christen maie saie in tyme of aduersite.

Lamenta. 5,



Thou hast heard my voyce
O Lord and hast not tur-
ned awaie thyne eares fro
my syngyng and cryng.
Thou hast approached vn-
to me, when I called vpon thee and
hast saied, feare not. Thou (O Lord)
hast mainteyned the quarell of my
soule, and hast redeemed my life. O
Lord thou hast sene my blasphemers
take thou my quarel vpon thee. Thou
hast well considered how thei goo a-
bout to doo me harme, and that all
these counsailes are against me. Thou
hast heard these despitefull wordes
(O Lord) yea and all their imagina-
cion

cions against me, the lippes of myne
enemies and othe deutes that thei
take agaynste me, all the daie long.
Thou seest also their sittynge doune
and their risynge vp: thei make their
longes of nothyng but of me. Re-
warde theim O Lorde accordyng to
the woorkes of their handes. Geue
theim the thyng, þ their owne hearte
is afraied of: even the curse. Perse-
cute theim, O Lorde: with thyne in-
dignacion, and rote theim out from
vnder the heauen. Amen.

A prayer of Hieremie in the daie of
trouble, and in the destruction of Iheru-
salem.

Lament. 5.



All to remembrance O
Lorde what wee haue suf-
fered, consider and see our
confusion. Oure enheri-
taunce is turned to the
straungers: and our houses to foemen:
wee are become carefull and fa-

D till. cherles

Prayers

therlesse, and our mothers are as the
widowes. Our necke is vnder persec-
cuciō, wee are werie and haue no rest
Oure fathers whiche now are gone
haue synned, and wee must bear their
wyckednes. Seruauntes haue þ rule
of vs, and no māne deliuereth vs out
of their handes. The wiues are ravis-
shed in Syon, and the maidens in the
citties of Iuda. The princes are hang-
ged vp with þ hande of enemies, thei
haue not spared the olde sage menne
Thei haue committed abhominable
lecherie with young menne and the
bodies are hanged vp vpon trees. The
elders sit no moze to determine right
and equitie, and the young mēne vse
no moze playng of musyke. The ioy
of our heart is gone, our merie quere
is turned to mourayng. The garlande
of our hedde is fallen, alas that euer
wee synned so soze. Therefore oure
hearte is full of heuiness, and oure
eyes drinne, because the hill Syon is
destroyed

destroyed, so that now the foxes rine
vpon it. But thou **O LORD**
that remainest for ever more and thy
seate worlde without ende. Wheres-
fore wilte thou still for gette vs and
forsake vs so long? **O** Loyde turne
then vs vnto thee, and so shall wee
bee turned. Renew our heartes as in
olde tymes, naye thou hast banished
vs vtterly, thou arte sore displeased
with vs.

¶ The prayer of Susanna when she
was in daunger to bee rauished of the
two elders.

Daniell. 13.



Susanna sighed and saied
Alas I am in disresse on
euery syde, if I dooe this
thyng it will bee my death
and if I dooe it not I can
not eskape your handes, well: it is bet-
ter for me to fall into youre handes
withouthe the deede dooyng, then to
lynne in the sight of the Loyde.

D liii.

Can

Prayers.

An other prayer that she made, whi
che should haue been led to deathe,
Daniell: 15,



Querlastyng God, thou
sercher of secretes, thou
that knowest all thynges
before thei come to passe,
thou woteste þ thei haue
borne false witness against me: and
beholde I must die where as I neuer
did any suche thynges, as these mēne
haue maliciously inuēted against me.

The prayer of Jonas when he was
as yet in the fishes bely,



When my trouble called I vn
to the Lorde and he hearde
me, out of the bely of hell
I cried and thou heardeste
my voyce. Thou hast caste
me downe into the depe, even vnto the
midde of the sea and the floude com
passed me aboute, yea all the waues
and streames of water went ouer me
I thoughte I had been a caste awaie
out

out of thy sight: but I will yet again
looke towarde thy holy temple. The
waters compassed me, even to þ very
soule, the depe laie aboute me and the
surges couered my hedde: I wente
doun to the bottome of the hilles, &
was barred in with earthe for euer,
but þ O Lord my God hast brought
bp my life againe out of corruption.
When my soule fainted within me,
I thoughte vpon the Lord and my
prayer came vnto thee: even vnto thy
holy temple. They that holde of vaine
vanities will forsake his mercie But
I will dooe sacrifice vnto thee with
the voyce of thankesgeuyng and wil
paise that I haue boode for my saue
garde vnto the Lord.

The prayer of Judas Machabens
when he should enconetie with his e-
nemies,

2. Macha: 4:

26 Blessed art thou O Saviour of
Israel: whiche diddest destroy
D v. the

Prayers.

the violence power of the gyant in
the hãde of thy seruant Dauid and
gauest the hooſte of the Heathen in
to the hande of Jonathan the ſonne
of Saul, his weapon bearer. Putte
this booke now into the hande of thy
people Iſraell, and lette them bee cõ
founded in their multitude and horſe
men. Make them afraied and diſcõ
fite the boldenelle of their ſtrengthe
that they maie bee moued throughe
their deſtruction. Caſte them downe
throughe the ſworde of thy louers,
then ſhall all they þ knowe thy name
praiſe thee for ever with thankelge
uynge Amen.

The prayer of the preeſtes againſte
the tiraunt that he might not proſpere
againſt the holines of God.

1. Macha. 7.

As muche as thou lord God
haſt choſe this houſe that thy
name mighte bee called vpon
therein, & that it ſhould bee an houſe
of

of prayer and petition to thy people
bee auenged of this mane and of his
hooste, and leste them bee slain with
the swerde. Remembrye the blasphemies
of them, and suffre them not
to continue any longer.

E The prayer of Nehemias and the
prestes for the people oppressed of the
Heathen.

2. Machabe. 1.

Lorde God maker of all thynges,
thou fearefull and strong
thou righteous and mercifull,
thou that art onely a gracious kyng
onely liberall, onely iuste, almightie
and euertiaing, thou that deliuerest
Israell from all trouble, thou that
hast chosen the fathers and halowed
them: receiuyng the offering for the
hole people of Israell, preserve thine
owne porton and halowe it. Gather
those together that are scattered a
broad from vs.

Deliuer

Prayers

Deliver them that are under the heathens bondage, looke vpon them whiche are dispised and abhorred, that þe heathen maie knowe and see, how that thou art oure GOD. Punishe them that oppresse and proudly put vs to dishonoure. Set thy people again in thy holy places lyke as Moses hath spoken. Amen.

¶ The prayer of Eleazar whē he was drawen to execution and redy to die,
2. Machab. 6.

Oude God whiche hast the holy knowelage, thou knoweste full well þe where as I mighte haue been deliuered from deathe, I suffer these soye paynes of my body, but in my mynde I am well content to suffer them because I fear thee.

thans

C H A N K E S G Y V Y N
ges and prayles vnto
G O D, of the
Fathers.

(. . .)

The song of Moses and the childre
of Israell for their dilueraunce from
Pharao.

Exodi. 15.



I E T V S S Y N G E
vnto the Lorde, for he is
become glorious, þ hoise
and the hoisceman. The
Lorde is my strengthe and my song,
and is become my saluacion, he is my
God and I will glorifie hym, he is
my fathers God and I will extolle
hym vp on highe. The Lorde is as a
strong manne of warre, almightie is
his name. Pharao's charettes & his
hooite, hath he cast in the sea. His py
ked capitaines are dionned in the red
sea. the depe waters haue couered the
thei

Prayers.

thel souke to the borome as a stone.
Thy hande Lorde is glorious in power, thyne hande hath all to dashed
thyne enemies and with thy greates
glory thou hast destroyed thine aduer
saries. Thou sentest forth thy wrath
and it consumed them even as stub
ble with the brette of thyne anger.
The water gathered together and
fludes rode still as a roche, and the
depe water congeled together in the
middest of the sea. The enemye saied
I will folow and ouer take them and
will deuide the spoyle, I will satiffie
my lust vpon them, I will drawe my
swearde, and my hande shall destroy
them. Thou bluest with thy brette,
and the sea couered them, and the
souke as lead in the mightie waters.
Who is like vnto thee O Lorde em
ges the goddes? Who is like thee so
glorious in holynes, fearefull, landa
ble and that shewest wonders?
Thou stretchedest thy righthande and
the

the earth swallowed them, with mer-
cie thou cariedest this people whiche
thou deliueredst, and broughtest thei
with thy strengthe vnto thyne holpe
habitation. The nations hearde, and
were afraied, panges came vpon the
Philistines. Then the Dukes the E-
domites were amaled, and treolyng
came vpon the mightiest of the Mo-
abites, all the enhabitantes of Ca-
naan wared fainte hearted. Let feare
and dyedde fall vpon them, through
thy greatnesse of thyne arme, and let
them bee as still as a stone, whyle
thy people passe throughe. O Lorde,
whyle thy people passe throughe,
whiche thou haste gotten. Bynge
them in and plante them in the mou-
taines of thyne inheritaunce, & place
Lorde whiche thou hast made to dwel
in, the Sanctuarie Lorde whiche thy
handes haue vpared. The Lorde rei-
gneth ever and alwaie. For Pharaos
went on horsebacke in his charettes
and

10.ayers

and horsemen into the sea, & the lord
broughte the waters of the sea vpon
thē. And the children of Israell went
on drye lande through the sea.

¶ The forme of blessing the children
of Israell.

Numeri. 6

In this wyse shall ye blesse the
children of Israell and saie vn
to thē. The Lord blesse thee &
kepe thee. The Lord make his face
shyne vpon thee, and bee mercifull vn
to thee. The Lord lift vp his counte
naunce vpon thee: and geue thee peace
The prestes shall make inuocation
to my name ouer Israell: that I may
blesse theini.

¶ Annathankyng the Lord of his be
nefite, on this maner syngeth to God:

1. Rynges. 2.

My hearte reioyleth in y^e Lord
myne hohne is high in y^e Lord
and my mouth is wyde open
ouer myne enemies for I reioyle in
thy

thy saying. There is none so holy as
the Lord, no there is none same thou.
Neither is there any strength lyke
vnto our God. Take not so much
proudely, let olde thynges depart out
of your mouthes, for the Lord is God
of knowlage, and indgeth the thought
es. The bowes of the stronge are bro
ken and the weake endued wth strength.
They that of late were full, haue let
forth theim selues for breade, and the
hungey bee satysfied, in so much that
the baren hath borne semen, and the p^r
had many chyldezen is waxed feble.
The Lord kylleth and quickeneth as
gayne, he byngeth downe to hell, and
setteth vp agayn. The Lord maketh
poore and maketh ryche, byngeth low
and heueth vp on hygh, he rayseth vp
the poore out of the duste, and lyfteth
vp the beggar frome the donge hyll,
to sette hym amongst Prynces, and
make hym holde the seate of gloire.
For the pylers of the earthe are the
Lords

Prayers

Lordes, and he hath sette the rounde
worlde vpon theim. He wyll kepe the
fete of his saintes, but þe wycked shal
kepe silence in darkenede. For in his
owne myghte shal no man bee strong
The Lordes aduersaries shal bee
made to feare hym and oute of heauē
he shal thunder vpon theim. The lord
shal iudge the coastes of the worlde,
and shal geue myght vnto his kyng,
and exalte the hoine of his Christ. Amē
¶ For benefytes receyued at Goddes
hande, the prayer of Dauid.

1. Reg. 7.

What am I, Lorde almighty and
what is my house: that thou
shouldest thus auance me? And
is this a small thyng, in thy syghte
Lorde almyghty? but that thou wouldest
speake also of thy seruauntes
house for a grete whyle to come? Is
this a lawe amonge menne Lorde al-
myghty? And what can Dauid saye
more vnto thee, seynge thou knowest
thy

thy seruauit Lorde almyghty. Euen
for thy wordes sake, and a cording
to thyne owne heart, haste thou doon
all these great thynges to make theim
known vnto thy seruauit, wherfore
thou arte greate; O Lorde God, and
there is none lyke thee, nether is there
any God sane thou, a cording to all
that wee haue heard with oure eares.
And what one people in the earthe is
lyke thy people Israel, whiche God
went to delyner to bee his people, and
to make hym a name, and to shewe
theim greate and terrible thynges in
the earthe, befoze thy people: whiche
thou redemedest to thee out of Egypt
men for the people and for theyr gods
des. And thou haste ordeyned thy peo-
ple Israel to bee thy people for euer.
And thou Lorde arte theyr God, and
now Lorde God, the thing þ thou hast
saled of thy seruauit and of his hause
make it good for euer, and dooe as
thou haste saled. And let thy name bee
E.ii. great

Prayers

greate for ever, that men may say, the
Lorde of hostes is the God of Israel,
and let the house of thy seruante Da
uid be stablished before thee. For
Lorde of hostes, God of Israel, hast
tolde in thy eare of thy seruante say
ing, I will buyde thee an house. And
therefore hath thy seruante founde
in his hearte to praye this prayer vnto
thee: & now Lorde almyghty, thou
arte the God and thy woordes muste
bee true for thou hast tolde this good
newe vnto thy seruante, and now goo
to: and blesse the householde of thy ser
uant, that it maye coneyue for ever
before thee. For thou Lorde almyghty
hast saied that with thy blessing the
house of thy seruante shall bee ble
sed for ever.

A songe that Dauid saunge vnto the
Lorde in the daye that the Lorde deli
uered hym out of the hande of his ene
myes.

The

The Lord is my rocke, my castle
 and my deliuerer, God is my
 strength and in him wyl I trust
 my shelde, and the horne that defens
 eth me, myne hygh helde and refuge
 O my sauyour save me from wronge
 I wyl prayse and call on the Lord,
 and so shall I bee saved from my ene
 mies, for the wanes of death haue
 closed me aboute, and the floodes of
 Belial haue feared me, the cordes of
 hell haue compassed me aboute, and
 snares of death haue overtaken me in
 my tribulacion. I called to the Lord,
 and cryed to my God, and he heard
 my voyce out of his temple, and my
 cry entered into his eares. And the earth
 trembled and quoke, and the founda
 cyons of Heauen moved and shook
 because he was angrye. Smoke went
 out of his nosethyrlles, and consuming
 fyre out of his mouth, that co
 les were kindled of hym, and he be
 C.iii. web

Prayers

Wod the heauen and came downe, and
darknesse vnderneath his fete And he
rode vpon Cherub and flew, and ap-
peered vpon the wynges of the wynd
and he made darknesse a tabernacle
rourke about hym with water gathe-
red together in thicke cloudes. Of the
bryghtnesse that was befoze hym, co-
les were set on fyre. The Lorde thun-
dred from heauen, and the most highe
put oute his voyce, & he shot arrowes
and scatered theim, and hurled lyghte-
ning and tumbled theim. The bot-
tom of y^e sea appeared, and the foun-
tayns of the worlde were seen, by
reason of the rebukynge of the Lorde,
and through blasfemyng of the brythe of
his nosethylls, he sente from aboue
and fetter me, and plucked me oute of
myghty waters. He deliuered me fro
my myghty enemy & from theim that
hated me and were to stronge for me,
when they had compassed me in the
day of my tribulacion, the Lorde say-
ed me

ed me vp, and broughte me oute into
rounth: and deliuered me because he
delyghted in me. The Lord rewarded
me accordyng to my ryghteousnesse,
and a cordyng to the purenesse of my
handes he delte with me. For I kepte
the wayes of the Lord, & dyd no wy-
kednesse forsakynge my God. But I
had all his lawes in my syghte, and
toured my face from none of his or-
dynaunces. I was pure vnto hym
warde, and kepte my selfe from wy-
kednesse. And the Lord dyd to me a-
gaine a cordyng to my ryghteousnesse
and after my purenesse that I had in
his syght, with the holy thou shalt be
holy, and with the man that is vncor-
rupte, thou shalt bee vncorrupte, with
the pure, thou shalt bee pure, & with
the froward thou shalt bee froward
also. Certaynly the people that are in
aduersitie thou shalt helpe, and on the
proude shalt thou caste thynne eyes.
Thou art my light, o Lord: & the Lord
E.iii Hal

Prayers

Shall lyght my darkenesse, with thyne
helpe. I wyll ranne through an host
of men and by the ayde of my God, I
wyll spyng over a wall. The way of
God is undefyled, and the wooorde of
the Lorde fyned as golde, & he a Childe
to all þe trust in hym. Who is a God
save the Lorde, and who mighty save
our God? God is my strength in war
and ryddeth the way cleere before me.
He maketh my fete as swyfte as an
hyndes, and setteth my fete fast vpon
my hygh holde. He teacheth my han-
des to fyght, that a bowe of brasse is
to weake for myne armes. And thou
hast saved me with thy Chylde, and he
pest me ever in mekenesse. Thou ma-
dest me space to walke in, that my fete
shoulde not stumble. I folowed myne
enemyes and destroyed them: & roun-
ded not againe vntyl I had consumed
them. I wasted them and so cloured
them, that they coulde not aryse, but
fell vnder my fete, and thou compas-
sedest

sedest me aboute with myghte to bata-
 taye, and madest theim that rose as
 gaynst me: to stoupe vnder me. Thou
 madest myne enemyes to tourne theire
 backs to me, and theim that hated
 me, and I destroyed theim: they loo-
 ked for helpe. but none came to save
 theim, vnto the Lorde they cryed, but
 he hearde theim not. And I wyll beat
 theim as smal as the dust of the earth
 and wyll stampe theim as the darts
 in the strete, and wyll sprede theim as
 broade. Thou deliueredst me frome
 the diffencion of my people, and kept
 me to bee an heade ouer nations, for
 the people whiche I knewe not, be-
 came my seruantes, and the alientes
 crouched vnto me and obeyed me at a
 woorde and the alientes that wyne
 awaye shall tremble for feare in theyr
 defiled places. The Lord lyueth, and
 blessed bee he my strengthe, and exal-
 ted bee God the strengthe that saueth
 me. It is G O D that auengeth me,
 C. v, and

Prayers

and that byngeth downe the people
vnder me, and deliuereth me frome
my ennemyes, thou lyftest me vp on
hyghe from them that ryse agaynste
me, and deliuerest me frome the wyck-
ked meene. Therfore I wyll prayse
thee, O Lorde amonge the heathen,
and wyll synge vnto thy name. For
thy greate and manyfolde sayng of
thy kyng, shewyng mercy vnto thyne
annoynted, euen vnto Dauid and his
seede for ever.

A blessinge of Tobias the elder,
wherewith he blessed the Lorde in the
ende of his lyfe.

Tobi. 13.

Reate arte thou, O Lorde, for
evermore, and thy kyngedome
woulde without ende. For thou
scourgest and healest, thou ledest vn-
to hell and bynigest out agayne. And
there is none that maye escape thyne
hande. O ye chyldren of Israel: geue
thankes vnto the Lorde, and prayse
 hym

hym in the syghte of the heathen. For
among the heathen which know hym
not, hath he scatered you, þat ye should
shewe forth his marvelous workes, &
cause them to knowe, there is none
other **G O D** almyghete, but he. He
hath chastened vs for our iniquities:
and for his owne mercyes sake shall
he save vs. Consider then howe he
hath dealt with you, and prayse hym
with feare and dreade, and magnifie þe
everlasting kyng in your wordes. Cer-
tes I wyll prayse hym even in þe place
of my captivitee, for he hath shewed
his mightie, vnto a synfull people.
Tourne you therfore, O ye spinners,
& doo ye ryghteousnes befoze God, then
kyng verely he wyll shewe his mercy
vpon you. Certes I and my soule wyll
reioyce in God, prayse the Lorde all
ye his chosen, holde the dayes of glad-
nes, and bee thankeful vnto hym. Oh
my soule blesse thou the Lorde. Amen.
¶ The thankesgiving and songe of Ju-
dith

Prayers

birth for the victory & for the deliuerie
of the countrey from theyr enemies.

Job. 16.

Egyn vnto the Lord vpon the
tablettes, synge vnto the Lord
vpon the Tymbales, synge vnto
hym a newe songe of thankesgeuyng
bee ioyful and call vpon his name. It
is the Lord that destroyeth warres,
euen the Lord is his name, which
hath pitched his tentes in the mydd
of his people, that he myghte deliuer
vs from the hande of all our enemyes
Asur came out of the mountaynes in
the multitude of his strength, his peo-
ple stopped the water brookes, & theyr
horses couered the valleyes. He pur-
posed to haue bent vpon my lande, and
to sleie my yong men with the sword
He would haue caried away n y chyl-
dren and virgines into captiuitie, but
the almyghtye Lord annyed hym,
and deliuered hym into the handes of
a womanne, which broughte hym to
confu-

confusyd. For theyr myghty was not
 destroyed of the yong manne. It was
 not the sonnes of Titan that slewe
 hym, neyther haue the greaie gyants
 sette theim selues agaynste hym,
 but Iudith the daughter of Merari:
 with her fayre beawtye discomfytet
 hym and broughte hym to naughte.
 She layde downe her wydowes ap-
 parell, and decked herselfe with the
 tye of myrthe in the reioysyng of the
 chyldren of Israell. Whz annoynted
 her face, she bounde vp her heare to
 begyle hym, her clyppers sawpshed
 his eyes, her beawtye captiuated his
 mynde, with the sword smote he of
 his necke. The Persyans were asto-
 nyed at her stedfastnesse, and the Me-
 des at her boldnesse. Lette vs syng a
 songe of thankesgeyng vnto þ Lord
 A new songe of prayse wyll wee syng
 vnto our God, Lordz Lord: thou art
 a greaie God, myghtye in power,
 whome no manne may overcome. All
 the

Prayers

thy creatures shoulde serue thee, for thou speakest but a woorde, and they were made: thou sentest thy spirit, and they were created, and no manne can withstande thy voyce. The mountaynes shall moue frome the foundations with the waters, & stony rocke shall melte before thee: lyke waxe. But they that feare thee shall bee great in thee in all thynges, woo vnto the people that ryse vp agaynst my generation. For the almyghty Lorde wyll avenge hym selfe of them, and in þe day of iudgement wyll he vylset them.
¶ The blessing of Seraphin.

Isay. 9.

Oly arte thou, holy arte thou,
þe holy art thou, thou art the Lord
God of Hostes: all the earth is
full of thy glorie.

¶ Thankynges.

Isay. 25.

○ Lorde, thou art my God: I wyll
praise thee: & magnifie thy name
for

for thou byngest meruelouse thinges
to passe, a corydyng to thine olde coun-
sayles truly and stedfastly.

¶ An other of the same.

Esay. 26.

Lorde geue vs peace, for þ' woꝝ

Ð kest in vs all oure woꝝkes. Ð

Lorde our God, thoughe suche
lordes haue dominacion vpon vs: as
knowe not thee, yet graunte: that wee
maye hope onely in thee: and kepe thy
name in remembraunce.

¶ A blessing with an admiracion of the
meruelouse counsayles of God.

Jere. 32.

Lorde God, it is thou that haste

Ð made heauen & earthe with thy
great power and hygh arme: and
there is nothyng so hard for þ'. Thou
shewest mercy vpon thousandes: thou
doest recompense the wickednes of þ'
fathers: into the bosome of þ' children
that come after them. Thou arte the
great & mighty God: whose name is þ'

Lorde

Prayers

Lorde of hostes great in counsel, and infinite in thought. Thyne eyes looke vpon all the wayes of mens chyldren to reward every one after his waye, and accordyng to the frutes of his intencions. Thou hast dooen great tokens and wonders in the lande of Egypt vpon þe people of Israel: to make thy name great, as it is come to passe this day: Thou hast brought thy people of Israel out of the land of Egypt with tokens, with wonders, with a myghtye hande, with a stretched oute arme, and with great terriblenes, and haste geuen them this lande: lyke as thou haddest promysed vnto theyr fathers. Namely, that thou wouldest geue them a lande, that floweth with mylke and honey. Nowe when they came therein and possessed it, they followed not thy voyce, and walked not in thy lawe, but all that thou commaundedst them to doo, that haue not they dooen. And therefore come all these

these plagis vpon them. Beholde
there are bulwarkes now againste
citee to take it and it is wonne of the
Aldes, that besege it with sweards
with hunger and deathe, and what
soeuer thou hast spoken that same is
come vpon them.

The songe and thankesgyuyng of
Mary the virgyne.

Luke. i.

I soule magnifieth the Lorde,
and my spirite reioyseth in God
my sauour for he hath looked
vpon the poore degre of his hande-
maide. Behold now from henceforth
shall all generacions call me blessed,
for he that is mightie hath doen to
me greate thynges, and holy is his
name And his mercie is on them
that feare hym throughout al generacions
He sheweth strengthe with his arme
he scaterech them that are proude in
the imaginacion of their hartes. He
putteth downe the mighty from their
seates

Prayers

seates, he exalteth theim of lowe degree. He fillith the hungry with good thynges, and sendeth a waile the riche emptye. He remembreth mercye: and helpeth his seruant Israell. Euen as he promised to our fathers: Abraham and to his seede for ever.

¶ The prophesie and gynyng of chaunces of Zachary.

Luke. i.

Blessed bee the Lorde God of Israell, for he hath visited & redeemed his people. And hath raised vp an horne of saluacion vnto vs in the house of his seruant Dauid. Eue as he promised by y^e mouth of his holy prophetes, whiche were sythens the worlde begonne that wee should bee saved from oure enemies and from the handes of all that hate vs. To fulfill the mercie promised to our fathers and to remembre his holye covenante. And to performe the othe whiche he sware to oure father Abraham

Abraham to geue vs, that wee deli-
uered out of the handes of our enemi-
es, mighte serue hym without feare,
all the daies of our life, in suche holy-
nes and righteousnes as is acceptes
before hym. And thou childe shalt bee
called the prophete of the highest and
thou shalt go before the face of the
Lorde to prepare his wayes. And to
geue knowelage of saluacion vnto
his people for the forgiveness of syn-
nes. Throughe the tendre mercie of
our God, whereby the daye spyngeth
from an highe hath visited vs. To
geue light to them that satte in dar-
kenesse and in shadowe of death, and
to guyde oure fete into the waye of
peace.

The prayes of the angelles at the
birth of Christe.

Luke. 2.

I O R I vnto God on highe
and peace on the earthe, vnto
menne reioysing.

I II. Gs

Prayers

E Syuyng of thankes of Symeon.
Luke. 2.

I O R E, now letteste thou
thy seruant departe in peace
acordyng to thy promise, for
myne eyes haue sene the saviour sent
from thee, whiche thou hast prepared
before the face of all people. A light
to lighten the Gentyles, and the glo-
rie of thy people Israel.

E Thankes of Paull for his connecti-
on vnto Christe.

1. Timothei. 2.

A To G O D kyng everlastyng
immortall, invisible, and wyse
only bee honoure and prayse
for euer and euer. Amen.

A song of the triumphers over the
beaste

Apoca. 15.

G Reate and meruelouse are thy
woorkes, Lorde God almighty,
true and true are thy wordes
kyng of sainctes. Who shall not fear
O Lorde, and glorifie thy name for
thou

thou onely art holy, and all Gentiles
shall come and worshippe before thee
for thy iudgements are made manifest

A blessing of the people by kyng
Salomon.

3. kynges. 8.

Blessed bee the Lorde, that hath
gyuen rest vnto his people Is-
raell accordyng to all that he
promised, so þ there is not one worde
escaped of all the good promises whi-
che he promised by the hande of Mo-
ses his seruaunt. And the Lorde our
God bee with vs as he was with our
fathers and forsake vs not, neyther
leue vs, but he may bowe our heartes
vnto hym, to walke in al his wates &
to kepe his commaundementes, ordi-
nances, and cōsomes whiche he cō-
maunded our fathers. And these my
woordes whiche I haue prayed be-
fore the Lorde, bee inghe vnto þ Lorde
our God daye and nighte, that he de-
fende the quarell of his seruaunt and

¶ iii. of

Prayers

of his people **I**sraceli euermore, that
all nations of the earth maye knowe
that the **Lorde** he is **God**, and none o
ther but he, and **I** praye **God** that
poure heartes maye bee founde with
the **Lorde** oure **God**, to walke in his
ordinaunces and to kepe his lawes
as wee dooe this daie.

The blessing and prayes of saincte
Ambrose and **Augustyne**.

Te Deum laudamus.

I prayse thee (**O** **Lorde**) wee
knowelage thee to bee **God** **Lorde**
All the earth mought worship
thee whiche art **God** father euerlastyng
God thet crieth forth all angelles, **God** he
auens and all the powers thet in. **G**od
thee thus crieth **A** cherubin and **S**era
phin continually, holy art thou, holy
art thou, holy art thou. **T**hou art the
Lorde **God** of hostes. **H**eaue and
earthe are fulfilled with the glory of
thy maiesty. **T**he glorious compaignie
of **God** **A**pokles praise thee. **T**he good
lye

ly felowshippe of the prophetes praise
thee. The saye felowshippe of Mart-
ters prayse thee. The holy congrega-
tion of the faithfull throughout all
the world magnifie thee. Thei know-
lage thy honorable and verie onelye
soonne. The knowelage the holpe
ghoste to bee a comforter. Thou arte
the kyng of glorie O Christe. Thou
arte the everlastyng soonne of the fa-
ther. Thou (whē thou shouldest take
vpon thee oure nature, to deliuer
manne) diddest not abhorre the vir-
gins wombe, whē thou haddest over-
come the sharpnes of deathe, thou o-
peneddest the kyngdome of heauens
to them that beleued in thee. Thou
sittest on the righte hande of God in
the glorie of the father. Wee beleue
thou shalt come to bee our iudge, where-
fore wee praye thee help thy seruantes
whō thou hast redeemed with thy
precious blood. Make the to bee no-
blyed w thy saintes in ioy everlastyng

Prayers.

O Lord save thy people, & blesse thyne
heritage. Govern and also lift them
up into blesse everlastyng, wee praise
thee every daie, and wee worshippe
thy name ever worlde without ende,

O Lord lette it bee thy pleasure
to kepe vs this daie with
out synne. **O** Lord

have mercie vs
pon vs, evē

as wee

trust in thee

In thee O lord

doe I trust

let me

not

bee confounded

for ever

Amen

Prayers

of the Bible.

45.

PRAIERS FOR SVC

cours and reliefes of life,

for wysedome, for hys

myltie and for o

ther natu

all gifts

tes.

The request of Jacob for sustentaci
and reliefe of this present life.

Genesis. 28.

IF THE LORD
will bee with me and will
kepe me in the waie that I
shall walke in, & will geue
me bread to eate and clothe to weare
and that I maye retourne again vnto
my fathers house in Canaen: the shall
the Lord be my God, and this stone
whiche I haue sette vp an ende, shall
bee godes house, and of all that thou
shalt geue me, will I geue the tenth
vnto thee.

J. v. Thus

Prayers

Thus prayed Anna vnto the Lord
that she might obtain a childe.

1. Kynges. 1.

O LORD of hostes, if thou
wilt looke on the wretchednes
of thyne handmaide, and shalt
remembre me, and not forgette thyne
handmaide, and shalt geue thyne hād
maide a māre childe: I will geue him
vnto the Lord all y^e dayes of his life.
The prayer of Salomon for wyse
dome well to gouerne his people, daie
ly to bee prayed of all princes & other
rulers.

3. Kynges. 3.

Thou hast shewed vnto thy ser
uaunt Dauid my father great
mercy, accordyng as he walked
before thee in trouth, in righteuousnes
and in playnesse of harte with thee,
And thou haste kepte for hym this
greate mercie, that thou haste geuen
hym a soonne to sit on his seate. And
nowe Lord my God, it is thou that
haste made thy seruante kyng in
the

the course of Dauid my father, and
I am a yong lad and wote not how
to orde myself. And thy seruante is
in the middest of thy people whiche
thou hast chosen, a people that are so
many, that thei cannot bee nombred
for multitude, geue therefore thy ser-
uaunte an vnderstandyng hearte to
iudge thy people: to deserue betwene
good and bad, for who is able to iud-
ge this thyne so greate a people.

¶ A prayer of Salomon for a compe-
tency of life. Proverbes. 30.

¶ No thynges I requyre of thee
that thou wilt not denie me be-
foze I die. Remoue fro me vani-
tite and lies, geue me neither pover-
tie nor riche, onely graunt me a neces-
sarye liuyng, least if I bee to fall, I
mought happely denie thee, and saie
what feloe is the Lorde, or contray-
ned through povertie, I mought fall
vnto stealyng, & forswear the name
of my God. Amen.

¶

Prayers.

A prayer for obtaining of wisdom
Sapientie. 9.

OD of my fathers, and Lord
of mercies, thou hast made all
thynges with thy word, and
ordained manne throughe thy wyse
dome, that he should have dominion
ouer the creature whiche thou hast
made, that he should orde the world
acordyng to equitie and righteou
nes, and execute iudgemente with a
true hearte, geue me wysedome, whi
che is ener aboute thy seate, and put
me not out from among thy children.
For I thy seruaunte and soone of
thy handmayde am a feble persone,
of a shorte tyme, and to young to the
vnderstandyng of iudgement and of
thy lawes. And thoughe a manne bee
never so perfect among the childre of
menne, yet if thy wysedome bee not
with hym, he shal bee nothyng worth.
Oh sende her out of thy holy heauens
and from the throne of thy maiestie. ¶

She maie bee with me a labourer with
me that I maie knowe what is accep-
table in thy sighte. For she knoweth
and understandeth all hynges, and
she shall conduct me safely in my
woorkes, and preserve me in her po-
wer. So shall my woorkes bee accep-
table. **A M E N.**

A prayer for mekenes and the obtai-
nyng of chastite.

Eccle. 23.

I O R D E thou father and
O God of my life, lette me not
have a proud loke. But tourne
a waie all voluptuousnes from me.
Take from me the lutes of the body
lett not the desyes of viciennes take
holde vpon me, and geue me not ouer
into an vnchamefakke and obstinate
mynde. Amen.

The prayer of Iesus the soonne of
Syzache, in necessitie & for wisdom.

Eccle. the laste.

I thanke

Prayers.

Thanke thee O Lorde & kyng
I and praiſe thee O God my ſa-
uour I will yelde prayſes vnto
to thy name, for thou art my defen-
der and helper from the ſnare of trai-
tours toungues, and from them that
are occupied in lies. Thou haſte been
my helper from ſuche as ſtoode by a-
gainſte me, and haſte deliuered me a-
cordyng to the multitude of thy mer-
cy, & for thy holy names ſake. Thou
haſte deliuered me from the roaryng
of them that prepared themſelues
to denounce me, out of thy handes of
ſuche as ſoughte after my life from
the multitude of them that troubled
me and wente aboute to ſette fyre v-
pon me on eueery ſyde, ſo that I was
not brente in the middes of the fyre.
From the depe of hell, fro an vnclene
tounge, from lyng wooordes from y-
wicked kyng, and fro vnrigheteouſe
tounge. My ſoule ſhall prayſe the
Lorde vnto death, for my life dyewe

nie

me vnto hell. Thei compassed me rounde
 aboute on every syde, and there was
 no manne to help me. I looked about
 me if there were any manne that would
 succoure me, but ther was none. The
 thought I vpon thy mercie O Lord
 and vpon thy actes that thou haste
 dooen euer of olde, namely that thou
 deliueredest such: as putte their trust
 in thee, & riddest them out of the han
 des of the heathen Thus lifted I vp
 my prayer from the earth, and praised
 for deliuerance from deathe, I cal
 led vpon the Lord my father, that he
 would not leaue me without help in
 the date of my trouble, and in that tyme
 of the proude. I praised thy name co
 ntinually yeldyng honoure and than
 kes vnto it, and so my prayer was
 harde. Thou sauedest me from des
 truction and deliueredest me from that
 vniuersall tyme. Therefore will
 I acknowelage, and prayse thee, and
 magnifie the name of the LORD

When

Prayers

When I was yet but young, O when
 I went a stray, I desired wysedom
 openly in my prayer. I came therfore
 before the temple and I soughte her
 verie busily. Then glorified she vnto
 me, as a grape that is some ripe. My
 hearte reioyced in her, then went my
 foot the right waye, yea fro my youth
 soughte I after her, I bowed downe
 myne eare & receiued her, I founde in
 my self muche wysedom and prospe
 red greatly in her. Therefore will I
 ascribe the glorie vnto hym that ge
 ueth me wysedom, for I am aduised
 to doe thereafter, I will bee gelouise
 to cleue vnto the thyng that is good
 so shall I not bee confounded. My
 soule hath wredled with her, and I
 haue been diligent to bee occupied in
 her. I lifte vp myne handes on highe
 the was my soule lightened through
 wysedom, that I knowelaged my
 foolishnes. I ordred my soule after
 her, she and I were one hearte from
 the

the begynnyns, and I founde her in
clennesse: and therfore shall I not bee
forsaken. My hearte longed after her
and I gat a good treasure. Wherfore
her the Lorde hath geuen me a newe
tongue: wherwith I wyll prayse hym
Oh come vnto me ye vblearned, and
dwell in the house of wysdome, with-
drawe not youre selues from her, but
talke and comen of these thynges: for
your soules are very thirstye. I open-
ned my mouth and spake. Oh come
and bye wysdome withoute money,
bowe downe youre necke vnder her
yoke: and your soule shal receiue wis-
dome: she is hard at hande and is con-
tent to bee found. Beholde with your
eyes, howe I haue had but lytle las-
soure: and yet haue founde much rest.
Oh receyue wysdom, and ye shal haue
plenty of syluer and golde in posses-
sion. Lette youre mynde reioyse in his
mercy: and bee not ashamed of his
praise: woork his woork by tymes
and

Prayers

And he shall geue you your reward
in due tyme.

The prayer of Abacuc Prophete for
ignorauncy.

Abacuc. 3.

O Lord when I heard speake of
thee, then I was afraied. The
woorde that thou hast taken in
hande, make thou performe in his
tyme. O Lord when thy tyme com-
meth: thou shalt declare it. In thy ve-
ry wrath thou thyndest vpon mercy.
The Lord God is my strengthe: he
shall make my feete as y^e feete of har-
tes, and he whiche getteth the victorie
shall bring me to my hye places syn-
gynge vpon my psalmes. Amen.

The prayer of our Lord Iesus which
he taughte his discyples,

Math. 6.

O Father whiche art in heauen
halowed bee thy name. Thy
kingdome come. Thy will bee
doen in earth as it is in heauen. Gene-
re this

of the Bible.

so

vs this day our dayly bread. And for
gane vs our trespasses, as we forgane
them that trespassed against vs. And
lette vs not bee led into temptation.
But deliuer vs from euill: for thyne
is the kyngdome, and the power: and
the glorie for ever. Amen.

A prayer of the faythfull congrega-
tion that they maye speake the woordes
of God boldly.

Actes. 4.

Did thou oet God, which hast
made heauen & earthe, the sea &
all that in them is, which by
mouth of thy seruante David haste
saied: why dyd the heathen rage, & the
people ymagyne vayne thynges: The
kynge of the earth stood vp & the ru-
lers came together agaynst the Lorde
and agaynst Chyfte. For of a truthe
agaynst this holy chyld Iesus, whom
thou hast anoynted: both Herode and
also Pontius Pilate with the Sen-
tyles & the people of Israel gathered
thems

Prayers

theim selues together, to dooe euen
what soeuer thyne handes and thy
counsaille determined befoze to bee
dooen. And nowe Lorde beholde they
threatenynges, and graunte vnto thy
seruauntes wth al confidence to speake
thy wooorde, and that thou stretch
foythe thyne hande to the intente that
healyng: signes & wonders maye bee
dooen by the name of thy holy chyld
Jesus. Amen.

A prayer of Chaste vnto his father
foz his lytleones whiche trust and re-
pose theimselfes vpon hym.

Johan. 17.

After the houre is come, gloxifie
I thy sonne: that thy sonne maye
gloxifie thee: as thou hast geuen
hym power ouer all fleshe, & he should
geue euerlastyng lyfe, to as many as
thou haste geuen hym. This is lyfe e-
uerlastyng: that they myghte knowe
thee that onely very God and tohome
thou haste sent Jesus Chyste. I haue
gloxified thee on the earthe. I haue
finished

finyshed the woorkes, whiche þu gauest
me to doo. And now glorifie me, thou
father: in thyne owne selfe, with the
gloire which I had with thee ere the
worlde was. I haue declared thy name
vnto the menne whiche thou gauest
me of the worlde. Thyne they were,
and thou gauest them me, and they
haue kepte my sayenges. Nowe they
knowe that all thynges what soeuer
thou gauest me, are of thee, for I haue
geuen vnto them the woordes which
thou gauest me, & they haue receyued
them, and know surely, that I came
out from thee, & they beleued that thou
dest sende me. I pray for the. I pray
not for þu worlde, but for them which
thou hast geuen me, for they are thine
and all myne are thine, and thine are
myne, and I am glorified in them.
And nowe am I nomore in the worlde
but they are in the worlde: and come
vnto thee. Holpe father kepe in thyne
owne name them whiche thou hast

G.iii. geuen

Prayers

geuen me, that they maye bee one: as
wee are, whyle I was with them in
the world. I kepte them in thy name
Those that thou gauest me haue I
kept, and none of them is losse: but
that losse chyld, that the Scripture
myghte bee fulfilled. Nowe come I
to thee: and these wordes spake I
in the world, that they myght haue
my love full in them. I haue geuen
them thy wordes, and the world
hathe hated them, even as I am not
of the world. I desyre not that thou
shouldest take them out of the world
but that thou kepe them frome euill.
They are not of the world: as I am
not of the world. Sanctifie them
with thy trouth. Thy sayeng is true
As thou sentest me into the world,
even so haue I sente them into the
world. And for theyr sakes sancti-
fie I my selfe, that they also myghte
bee sanctified: thowme the trouth.
I praye not for them alone, but for
them

theim also whiche shall beleue on me,
throughe theyr preachynge, that they
all maye bee one: as thou father arte
in me, and I in thee: that they maye
bee also one in vs, that the worlde
maye beleue that thou haste sente me.
And that glorie that thou gauest me,
I haue geuen theim, that they maye
bee one: as wee are one. I in theim
and thou in me, that they maye bee
made perfecte in one, and the worlde
maye knowe that thou haste sent me,
and haste loued theim: as thou haste
loued me. Father, I wyl that they
whiche thou haste geuen me, bee with
me where I am, that they maye see
my glorie: whiche thou haste geuen
me. For thou louedest me, before the
makynge of the worlde. Ohyghes
ouse father, the verye worlde hathe
not knowen thee, but I haue kno-
wen thee, and these haue knowen
that thou haste sente me. And I haue

G. ill. decla.

Prayers

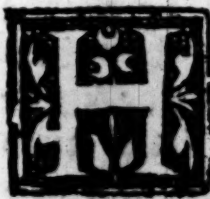
declared vnto theim thy name, and
wyl declare it that the loue wherewith
thou haste loued me: bee in theim, and
I in theim.

CERTAINE PSAL=
mes picked for the very
mete for dayly pray=
ers vnto God.

E To bee deliuered from the vngodly
that wee perythe not with theim, that
endener theimselfes by all meanes to
withdraw vs frome the waye of truthe
and that all good menne, maye conti-
nuallye bee environned with Goddes
protection.

The prayer of Dauid.

Isal. 5.



HEAR E my wordes (O
Lord) confidre my calling
oh marke the voyce of my
petition: my kynge and my
God. For vnto thee, wyl
I make my prayer. Heare my voyce
by thy

by tymes (oh Lorde), for early in the
mornynge, wyl I get me vnto thee: yea
and that with diligence, for thou art
not the **G O D** that hast pleasure in
wyckednesse, there maye no vngodly
persone dwell with thee. Suche as
bee cruell may not stande in thy syght
thou arte an enemy vnto all wycked
doers. Thou destroyest the lyers, the
Lorde abhorreth the bloudthirsty:
and the deceptefull. But **I O Lorde**
wyl come into thy house, trustyng vpon
the multitude of thy mercy. And
reuerently wyl make my supplicati-
on in thy holy temple. Conduyle me,
(oh Lorde) in thy ryghteousnesse, be-
cause of myne enemyes and make thy
way playne before me. For there is no
faythfulnesse in theyr mouthes: they
dissemble in theyr heartes their throte
is an open grave, with theyr tongues
they practyse deceptes. Panysh thein
(oh God) that they maye perishe in
theyr owne imaginacions, caste thein
G. v. out

Prayers

oute because of the multitude of theyr
ungodlynesse: for they rebell agaynst
thee. Agayne, lette all theim that put
theyr truste in thee: reioyse, yea, lette
theim ever bee geuyng of thanks, be-
cause thou defendest theim, that they
whiche loue thy name, maye bee ioy-
full in thee. For thou Lord geuest
thy blessing vnto the ryghteous, and
with thy fauorable kyndnesse thou de-
fendest hym as with a shylde.

To escape Goddes wrath and to ob-
teyne his mercede, thus shalt thou pray
with Dauid.

Psal. 6.

Lord, rebuke me not in thy
anger, chasten me not in thy he-
uy displeasure, haue mercede v-
pon me, Oh Lord: for I am weake.
Oh Lord heale me: for my bones are
all to shaken. My soule also is in
greate trouble, but Lord howe longe
wylt thou tarye? Tourne thee (Oh
Lord

Lozde) and deliuer my soule. Oh came
 me for thy mercyes sake, for in death
 no manne remembreth thee. Oh, who
 wyll geue thee thanks in the hell. I
 am wery of gromyng, euer nyght
 washe I my bed and water my couch
 with my teares. My countenance is
 chaunged for very inwarde grefe.
 I consume awaye. I haue so many e-
 nemyes. Awaye from me all ye wep-
 ked dooers, for the Lozde hath heard
 the voyce of my weppynge, the Lozde
 hath heard myne humble petticon,
 the Lord hath receyued my prayer. All
 myne enemyes shall bee confounded
 and sore vexed, yea they shall bee tour-
 ned backe and put to shame, and that
 righte soone.

¶ If thou bee falsely belyed, and ma-
 ligned of thyne aduersarye, accu-
 some thyselfe vnto this prayer of
 Dauid, whiche he songe vnto the
 Lozde, vpon the woordes of the
 sonne of Iemini.

O Lozde

Prayers
Psal. 7.

5.
Lorde my God: in thee doo I
D truste, save me from all them
that persecute me, and deliuer
me leaste he catcheth vp my soule lyke
a lyon: and teare it in peeces, whyle
there is none to helpe. Oh Lorde my
God, yf I haue dooen any such thyng
yf there bee any vnyghteousnesse in
my handes: yf I haue rewarded euill
vnto them that haue dealte frendly
with me, or hurte them that without
any cause are myne enemyes: then
lette myne enemy persecute my soule
and take me, yea lette hym treade my
lyfe downe in the earth, and lay myne
honoure in the duste. Stande vp (O
Lorde) in thy wrath: lyfte vp thy selfe
ouer the furious indignacion of mine
enemyes, aryle vp for me in the ven-
geaunce that thou hast promised, that
the assemblie of the people may come
aboute thee: for theys sakes therfore
lyfte vp thy selfe agayne. The Lorde
is indge

is iudge over the people: avenge me
then (Oh Lord) a cordyng to my rygh-
teousnesse and innocencie. Oh lette
the wyckednesse of the vngodly come
to an ende, but maintayne the iuste:
thou ryghteous God that tryest the
verye heartes and raynes: my helpe
cometh of God: which preserve them
that are true of heart. God is a rygh-
teous iudge, and God is ever threate-
nyng, yf menne wyll not tourne: he
hath whet his swearde: he hath bent
his bowe, and made it ready. He hath
prepared hym the weapons of deathe
and ordeyned his arrowes to destroy.
Behold: this felowe trauayleth with
mischief, he hath conceiued unhappi-
nes, and brought forth a lye. He hath
graven and dygged vp a pytte, but he
shall fall hymselfe into the hole that
he hath made. For his unhappyness
shall come vpon his owne heade, and
his wyckednes shall fall vpon his owne
pate. As for me I wyll geue thanks
vnto

Prayers

unto the Lorde, for his ryghteousnes
sake, And wyl prayse the name of the
Lorde the moste hyghe.

¶ A sanctifieng for the merrey of God
thetwed vs in temptacions and aduersi-
ties and for the meruelous subuersion
and destruction of our aduersaries.

Psal. 9.

Wyll geue thanks unto thee,

I (O Lorde) with my hole heart.

I wyl speake of all thy merue-
lous woorkes, I wyl bee glad and re-
ioyce in thee, yea my songes wyl I
make of thy name. Oh thou moste
hyghest. Because thou haste dyscuen
myne enemyes a bake, they were dis-
comfited, & perished at thy presence
for thou haste mainteyned my eyght
and my quarrel, thou syttest in þe trone
and arte the true iudge. Thou rebu-
kelle the heathen and destroyest the
vngodly: thou putttest out theyr name
for ever. The enemyes sweardes are
come

come to an ende, thou haste overthron
wen they: cities, they: name is perpe
med in them. But ψ Lozde endureth
for ever, he hath prepared his seate
vnto iudgemente. He governeth the
worlde with ryghteousnes, and minis
treth true iudgemente vnto the peo
ple. The Lozde is a defence, he is for
the poore a defence in the tyme of trou
ble. Wherefore they that knowe thy
name, put they: trust in thee. For thou
(oh Lozde) neuer fayleth them ψ seeketh
thee. Oh prayse ye the Lozde whiche
dwelleth in syon: shewe the people of
his dooynge: and why, he maketh in
quisition for they: bloude, and remem
bereth them. He forgetteth not ψ com
playnte of the poore. Haue mercey v
pon me (oh Lozde) consyde the trou
ble, that I am in amonge myne ene
myes, thou that lyftest me vp frome
the gates of death that I may shewe
thy prayles in the wyles of ψ tough
hter of syon: reioyce in thy saving
health

Prayers

helth. As for the heathen: they are con
uen downe in the pyt that they made
yea in the same net whiche they spyed
oute pyuely is theyz owne feet taken
Thus the Lorde is knowen to execute
true iudgement, when the vngodly is
trapped in the woozkes of his owne
handes. So he is. The wycked bee
toured vnto hell, and all the heathen
that forget God. But the poore shall
neuer bee oute of remembraunce, ney
ther shall the patient abidyng of such
as bee in trouble, peryshe for ever.
Oryse Lorde, lette no manne haue the
vpper hande, lette the heathen bee con
demned befoze thee. Oh Lorde sette a
scotemaister ouer them, y the heathen
may know themselves to bee but me
A lamentacyon and waylinge vnto
God, while Antechrist triumpheth and
fleeth the holynesse of God, persecus
teth the Gospell.

Psal. 10.

Why arte thou goven so farre of,
O Lord, wilt thou hyde thyselfe
in tyme

of the Bible:

these hearts is sure, that thyne care
herkeneth thereto, help the fatherles
& poore vnto their righte that the vns
godly bee no moze exalted vpo earth.

¶ That wee bee not wrapped in the
blyndnes of the wyched, and that wee
perishe not for ever.

psal. 13.

How long wilt thou forgette
me. Oh Lord, wilt thou for-
gette me for ever? How long
wilt thou hyde thy face from me, &
how long shall I tolle counsailes in
my mynde: how long shall I bee thus
bered in my hearte? How long shall
myne enemye triumphe ouer me: & how
long shall I lye downe, & heare me
Oh lord my God
lighten myne eyes, that I slepe not in
death, least myne enemye saie, I haue
prouailed against him, for if I bee cast
downe, they that trouble me will re-
ioyce at it. But my trust is in thy mee-
cie and my heart is ioyfull in thy sa-
uing helth. I will syng praises of thee
¶ II.

Prayers:

O Lord, þe dealest so longynge wth m^e
That the heauenly father will not
suffre vs to thinke at so mighty aduer
saries and so cruelly pursuing whiche
floure full of pleasures of the worlde
thus wee maie praye with the Pro
phete praiyng in the person of Christ.

Psalm. 17.

OUR myne innocencie (O
Lord) consyde my complaint
hearken vnto my prayer, that
goeth not out of a fayne mouth, let
my doome come forth fro thy presēce
and looke vpon þe thyng that is egail
Thou hast proued & visited my heart
in the night season, thou hast tried me
in the fyre, and hast found no wicked
nes in me, for I vitterly purposed þe
my mouth should not offende. Becau
se of þe wordes of thy lippes, I haue
kept me from the workes of menne,
from the waies of peruerse persones
Direct my goynges into thy pathes
that my footstepes slippe not, for vn
to thee I crie. Heare me O God, en
clyn

cline thine eares vnto me, and hearken
vnto my wordes. Shewe thy mer-
celous louyng kyndenes, thou that
saueste suche as put their trust in thee
from suche as resist thy right hande
kepe me as the apple of an eye. De-
fende me vnder the shadowe of thy
wynges, from the vngodly that trou-
ble me, from myne enemies whiche
compass my soule rounde aboute whis-
che maintein their owne welthynesse
with oppression, and their mouth spe-
aketh proude thynges. They lie way-
tyng in our waie on euery syde, con-
nyng their eyes doune to the grounde
like as a lion þ is greedy of his praye,
as it were a lions whelp, lachyng
in his denne. O my Lord discappoint
hym, and cast hym doune deliuer my
soule with thy sweate from the vn-
godly with thy hande. O my Lord rescue
me from the menne of this worlde,
whiche haue their porcion in this life
whose bellies thou fillest wth thy treas-
ure.

Prayers

sure. Thei haue children at their desyre & leaue the rest of their substance for their babes, well I will beholde thy presence in righteousness, & when thy glozy appeareth, I shalbe satisfied ¶ With much affaunce of heart vpon God, a prayer for synnes and for the grauntyng of his holy spirite, for it is not possible but GOD will heare vs a cordyng to Chyestes promise in the Gospel.

Psal. 25.

As to thee (Oh Lorde) I lift
 Wp my soule. My God I trust
 in thee, lette me not bee confounded, leaste myne enemies bragge ouer me. For no doubt all thei that hope in thee, shall not bee ashamed, but suche as bee scoznefull despisers withoute a cause, thei shall bee putte to shame. Shew me thy wates, Lorde and teache me thy pathes. Leade me in thy trouthe and teache me, for thou art the God of my helthe, and in thee is my hope all the daie long. Call to remembrance

braunce
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of the Bible.

60.

braunce, oh **Lorde**, thy tendre mercies
& thy louyng kyndnes, whiche haue
been ever sithens the begynnyng. Re-
membere not the synnes & offences of my
youth but a cōdōyng to thy mercie
thinke vpon me, oh **Lorde**, for thy good-
nes. Oh how frendly & righteous is
thou **Lorde**, therfore will he byyng again
synners into the waie, he leadeth the
simple a right & such as be make the
he instructeth his waies. All the waies
of the **Lorde**, are verie mercy and
faithfulnesse, vnto such as kepe his
testament and couenaunt. For thy na-
mes sake, oh **Lorde**, be mercifull vnto
my synne, for it is greate. What loe-
uer he be that feareth the **Lorde** he
shall shewe hym the waie, that he hath
chosen. His soule shall dwell at ease,
& his seed shall possesse the lande. The
secrete of the **Lorde** is among them
that feare hym, and he sheweth them
his couenaunte. Wyne eyes are ever
lokyng vnto the **Lorde**, for he shall
plucke

Ps. lxxi.

Prayer.

plucke my fete out of þ net. Turne
thee vnto me and haue mercye vpon
me, for I am desolate and in misery.
The sorowes of my hearte are great
wherfore byng me out of my trou-
bles, looke vpon myne aduersite and
miserie and forgiue me all my sinnes
Considre how myne enemies are ma-
ny, and beare malicious hate against
me. O kepe my soule and deliuer me,
let me not bee confounded for I haue
putte my trust in thee. Lette innocēcy
and righteous dealyng wayte vpon
me, for my hope is in thee. Deliuer I-
saell, O God out of all his distresse.

In the affliction or passion bothe of
the spirite and of the fleshe, thus maie
wee praye with Christ & with þ godly
Psalm. 31:

In thee, O Lorde is my truste,
let me neuer bee put to shame,
but deliuer me in thy righteous-
nesse. Bowdowne thyne eare to me,
make hast to deliuer me, bee thou my
strong

strong rocke, and a walled house, that
 thou maiest save me for thou art my
 strong holde and my castle, wherefore
 see thou my God, and conduct me for
 thy names sake. Draw me out of the
 nette, that they have laied privately for
 me, for thou arte my strength. Into
 thine handes I commende my spirit
 thou hast deliuered me oh Lord thou
 God of truth I hate them that hold
 of vanities, & my trust is in the Lord
 I will bee glad & reioyce in thy mer-
 cie, for thou hast considered my trou-
 ble, thou hast knowen my soule in ad-
 uersitie. Thou hast not cast me ouer,
 into the handes of the enemies, but
 haste sette my fete in a large rounne.
 Haue mercie vpon me Oh Lord for
 I am in trouble, myne eyes is consu-
 med for verte hemines, yea my soule &
 my bodie. My life is consumed with
 heuenesse, and my yeres with mour-
 nyng. My strength faileth me because
 of myne aduersity, and my bones are
 dried.

Prayers

Dyed by, I am become a verie reproche
the emog all myne enemies my neigh-
bours & thei of myne owne acquaint-
taunce are afrated of me, thei that se
me in the strete, conuey theimselfes
from me, I am cleaxe forgotten and
out of mynde euen as a dedde manne.
Lo I am become like a broken vessell
for I haue hearde the sklanderous
reappoytes of the multitude, everye
manne abhorreth me, thei haue gathe-
red a counsaill together againste me,
and are purposed to take awaie my
life. But my hope is in the Lorde, and
I saie thou arte my God. My dayes
are in thy hande, deliuer me from the
hande of myne enemies, and frome
theim that persecute me. Wherby thy
seruaunt p flight of thy continuance
help me for thy mercies sake, lette me
not bee confounded, O Lorde, for I
call vpon thee, but lette the vngodly
rather bee putte to confusion, and
brought vnto the pit, let the lieng lip
pes

nos bee put to silence, whiche cruelly
 disdainfully, and despitely speake
 against the righteous. O how greate
 and manifolde bee the good thynges
 whiche thou hast laied vp for them
 that feare thee. How greate thynges
 byngest thou to passe for them that
 put their trust in the, in the sighte of
 the sonnes of menne. Thou hidest
 the in thy secretes of thy countenance
 from the proude menne, thou kepest the
 secretly in thy tabernacle from the
 grief of tongues. Thankes bee ge-
 uen to the lord who hath shewed me
 meruelous great kyndnes out of the
 strong citee. For when thy fountaine seare
 came vpon me, I laied I am cast out
 of thy sighte. Neuertheles thou har-
 dest myne humble prayer, when I cried
 vnto thee. Wherefore loue the Lord
 (all ye his saintes) for the Lord pre-
 serueth the faithfull & plenteously ac-
 quiteth thy proude dooers. Bee strong
 therfore take a good heart vnto you
 all

Prayers

all ye that putte yowr affiaunce in the
L O R D E.

TH sanctifying of **G O D**, for that the
earthe is full of his mercie, and that
by his mighty woorde he wrought all
thyng.

Psalme. 33.

Cioyse in the **Lorde** **O** ye right
Retons, for it becommeth well
inste to bee thankfull. **Prayse**
the **Lorde** with harpe. **Syng** **Psal-**
mes vnto hym with the lute and in-
strument of ten stringes. **Syng** hym
a newe song, yea syng to hym with
good courage. For the woorde of the
Lorde is true, and all his workes are
sure. He loneth mercie and iudgemēt
the earth is full of the **Lordes** good-
nes. **By** the woorde of the **Lorde** were
the heauē made, and all þe furniture
of them by the byeth of his mouthe.
He gathereth the waters together as
it were in a bottell and laied by the
depe in secreete. **Let** all the earth feare
the

the Lorde, and let all theim that dwell
in the worlde, stande in awe of hym.
For what he saith, is dooen & what
he commaundeth standeth faste. The
Lorde disperseth the counsaill of the
Heathen, and maketh frustrate the de
vices of þ people. But his owne coun
saill endureth for ever, & the though
tes of his hearte from generacion to
generacion. Blessed are þ people that
holde the Lorde for their God, and
blessed are the folke whō he hath cho
sen to bee his heritage. The Lorde lo
keth doune from heauen, and behol
deth all the chyldren of menue. From
his strong seate he considereth al thē
that dwell in þ worlde. He onely hath
fashioned all the heartes of theim &
knoweth all their woorkes. A kyng
is not helped by his owne great hoste
neither is a gyaunte saved through þ
might of his owne strength. A horse
is but a vaine thyng to save a manne,
it is not the power of his strengthe þ

Prayers.

that can deliuer hym. Beholde y^e eyes
of the Lorde bee fixed vpon thei that
feare hym, and repose theiueselues in
his mercie That he make deliuer thei
soules from death, and fede theim in
the deare tyme. Let our soule patient-
ly abyde the Lorde, for he is our help
& shyld. So shall our hearte reioyce
in hym, because wee haue hoped in
his holy name Let thy merciful kynd-
nes, O Lorde, bee vpon vs like as
wee haue reposed our trust in thee.

A stablithemēt of the mynde against
suche as flander vs that wee again
vpraye not theim whiche thyng is
the greate gift of God. **Psal. 39.**

Was determined to kepe my

I waies that I offend not in my
tounge, & so I shut my mouth

Whyle the vngodly laie in a wayte
for me, I helde my tounge, I was
dome, I kept silence, for a good pur-
pose, but it was pain and grief vnto
me. My hearte was hotte within me,
and

myes, and in his truth shall he destroy
theim. Wherfore I wyll offer vnto
thee, and prayse thy name. Oh Lorde,
because it is so comfortable, for thou
hast deliuered me oute of all my trou-
ble, so that myne eye seeth his desyre
vpon myne enemyes.

¶ That beyng lightened with Goddes
grace wee may knowe here in erth the
waye that leadeth to God whiche is a
sure confydence vpon God and charyte
towards the neyghboure.

Psal. 67.

¶ D D bee mercyfull vnto vs,
¶ G blesse vs, and shewe the lyghte
of his countenaunce vpon vs.

¶ That wee maye knowe thy waye v-
pon earthe, thy sayng health among
all heathen. Let the people prayse thee
O God, yea let all people prayse thee.
Lette the people reioyse and bee glad,
for that thou iudgest the folke rygh-
teouslye, and gouernest the nations
vpon earthe. Lette the people prayse

A.ii. thee

Prayers

thee, Oh God, lette all people prayse thee. God, euen our owne god, geueth vs his blessing, that the earthe maye bring forth her encrease. God blesteth vs, and lette all the endes of the world feare hym.

Agaynst Antechrist persuyng and kyllyng the holy ones of God and defyllyng the misteries of Goddes woorde.

Psal. 79.

In God the heathen haue inuaded thyne herytage, þy holy temple haue they despyled, and made Ierusalem an heape of stones. The deade bodyes of thy seruauntes haue they geuen vnto the foules of the ayre to bee deuoured, and the fleshe of thy holynes vnto the beastes of the land. Theyr bloude haue they shed lyke water on euery syde of Ierusalem, and there was no manne to burye theim, wee are become an open shame vnto our enemyes, a very scoffe and derision vnto them that are round about vs.

vs Lorde: howe longe wylte thou be
angry, shall thy gelousye burne lyke
fyre for ever? Bowe oute thy indig-
nation vpon the Heathen that know
thee not, and vpon the kynngdomes:
that call not vpon thy name, for they
haue deuoured Iacob, and layde wast
his dwellynge place. Oh, remembre
not oure olde synnes, but haue mer-
cy vpon vs, and that soone: for wee
are come to greate mysery. Helpe vs,
Oh God, oure sauoure for the glo-
rie of thy name. Deliuere vs and sa-
ue vs oure synnes for thy names
sake. Wherefoze shall the Heathen
saye, where is nowe theyr God? Lette
the vengeance of thy seruautes bloud
that is shed, bee openly shewed vpon
the Heathen in oure syghte. Lette the
sorrowful sighing of þ prisoners come
before thee, & acorpyng to the strength
of thyne arme, preserue those that
are apoynted to dye. And for the blas-
phemye wherewith oure neighbours
Will haue

Prayers

have blasphemed thee, rewarde them
Oh Lorde: seuen folde into theyr bo-
some. So wee that bee the people and
shepe of thy pasture, shall geue thee
thankes for euer, and wyl allwaye
bee thy wynges for the thy prayse more
and more.

A prayer and yeldyng of thankes
for that wee bee redeemed by Christ fro
eternall deathe.

Psal. 86.

Owe downe thyne eare, Oh
B Lorde, and heare me: For I am
confortles and poore. Kepe my
soule, for I am gyltlesse. Oh my God
helpe thy seruaunte that putteth his
truste in thee. Bee mercifull vnto me,
Oh Lorde: for I call dayly vpon thee.
Comforte the soule of thy seruaunte,
for vnto thee Oh Lorde, dooe I lyfte
vp my soule. For thou Lorde art good
and gracious, and of great mercy vnto
all them that call vpon thee. Cons-
eare Lorde vnto my prayer, and pons-
der

der my humble desire. In the tyme of
my trouble I call vpon thee, for thou
hearest me. Amonge the goddes there
is none like vnto thee. Oh Lord, there
is not one that can doo as thou doest
All nations whome thou haste made,
shall come and worshyp before thee,
Oh Lord, and shall glorifie thy name
For thou arte great, thou doest won
derous thynges: thou arte God alone
Leade me in thy waye, oh Lord that
I may walke in thy truthe. Oh lette
my hearte bee lyghte in fearynge thy
name. I thanke thee, oh Lord my god
and wyll prayse thy name for euer.
For great is thy mercy towarde me,
thou haste deliuered my soule from þe
nethermoste hell. O God the proude
are rylen aynst me, and the congrega
tion of the myghthe siketh after my
soule, and set not thee before their eyes
But thou, oh Lord God, arte full of
compassion, and mercede, longe suffer
yng, great in goodnesse and truthe.

A.iii. Come

Prayers

Tourne thee O Lorde: vnto me, haue
mercy vpon me, geue thy strength
vnto thy seruaunt, and helpe the sonne
of thyne handmayd. Shewe some to-
ken vpon me for good, & they whiche
hate me maye see it: and bee ashamed
because thou Lorde haste helped me,
and comforted me.

When wee bee cleane put oute of all
comforte, wee may praye with the pro-
phet in the persone of Christe.

Psal. 88.

O Lorde God my sauyoure, I
crye day and nyght before thee
Lette my prayer entre into thy
presence: enclyne thyne eare vnto my
callyng. For my soule is full of trou-
ble, and my lyfe draweth nye vnto hel
I am counted as one of them, that
goe downe vnto the pytte. I am euen
as a manne that hathe no strength. I
am founde amonge the deade, lyke vn-
to them that lye in the grane. Which
bee out of remembraunce and are cut
away

awaye by thy hande. Thou haste dys-
 uen me into the lowe pytte, into dark-
 nesse out of whiche can no man wade
 Thy displeasur lyeth harde vpon me
 and thou berest me with all thy flou-
 des. Thou haste put awaye myne ac-
 quayntaunce farre fro me, and made
 me to bee abhoyred of theim. I am so
 faste in pylone, that I can not gette
 forth. My syghte sayleth for vrye
 trouble, Lorde I call dayly vpon thee,
 and stretch out my handes vnto thee
 Dooest thou shewe wonders amongst
 the deade? Can the phisycians carye
 theim vp agayn: that they may prayse
 thee? Maye thy louyng kyndnesse bee
 shewed in the graue, or thy faythful-
 nesse in destruccyon? Maye thy won-
 derous woorkes bee knowen in the
 darke, or thy ryghteousnesse: in the
 lande where all thynges are forgotten
 Vnto thee I crye, Oh Lorde, and ear-
 ly cometh my prayer before the Lord
 why puttest thou awaye my soule?

I. v. Why

Prayers

Wherefore hydest thou thy face from me? My strength is gooene for very misery, with fearfulnessse doo I beare thy burdens. Thy wrathfull displeasure goeth ouer me: the feare of thee oppresseth me. They come rounde aboute me dayly lyke water, and compassse me together on every syde. My louers and frendes haue thou put awaye frome me, and tourned awaye myne acquaintaunce.

A bewaylyng of our corrupte nature and of the miserie of this lyfe, by reason of synne.

Psal. 93.

O R D E, thou art our refuge
I from one generaciō to an other
Before the mountaynes were
brought forth, or euer the earth and
the worlde were made: thou arte God
euerlastyng and worlde without ende.
Thou tournest menne to destruccyon
agayne, thou sayest come agayne: ye
chyliden of menne. For a thousande
yere

yers in thy syght are but as yester day
that is paste, & lyke as it were a nyght
watche. Allone as thou scatrest theim
they are enen as a slepe, and fade a-
waye sodenly lyke greasse. In the morn-
nyng it is grene and groweth vp, but
in the euenyng it is cut doune and wy-
thered. For wee consume away in thy
displeasure, and are afrayed at thy
wraathfull indignacion. Thou settest
our misdebes before thee, and oure se-
crete synnes in the syght of thy con-
tenaunce. For when thou arte angry,
all our daies are gone. Wee bring oure
yers to an ende, as it were a tale that
is tolde. The dayes of our age are a-
bout. iiii. score yeres and ten, & though
men bee so stronge that they come to
foure score yeres, yet is theyr strength
then but laboure and sorowe: so sone
passeth it awaye, and wee are gone.
But who regardeth the power of thy
wraath & thy fearefull and terrible dis-
pleasure? O teache vs too nombe
our

Prayers

oure dayes, that wee may applye our
heartes to wyl dome. Tourne thee a
gayne (O Lorde) at the laste, and bee
gracious vnto thy seruantes. Oh sa
tisfye vs with thy mercye: and that
sone: so shall wee reioyce and bee glad
all the dayes of oure lyfe. Comforte
vs agayne, nowe after the tyme that
thou haste plagued vs, and for the yea
res wherein wee haue suffered aduer
sities. Shewe thy seruantes thy
woorde, and theyr chyldren thy glorie
And the glorious maiestie of the Lord
oure God bee vpon vs. Prosper thou
the worde of oure handes vpon vs,
prosper thou oure hande worde.
A sanctification of the Lordes name
for that he made all thynges, and all
bee in his hande.

Psal. 95.

Let vs come lette vs prayse the Lorde
Lette vs heartely reioyce in the
Strength of oure saluacion. Let
vs come before his presence wth than
kesgeyng, and Lette ourselves glad
in hym

In hym with psalmes. For the Lord
is a greate God, and a greate kyng as
hove all goddes. In his hande are all
the corners of the earth & the strength
of the hyls is his also. The sea is his,
for he made it and his handes prepa-
red the dye lande. Oh come litle vs
woozhip and bowe doune ourselues
let vs knele before the Lord our mas-
ker. For he is oure God, and wee are
the people of his pastur, and the shepe
of his handes. To day yf ye wyl heare
his voyce, harden not your heartes as
when ye prouoked me in time of temp-
tacion in the wylbernesse, where your
fathers tempted me: proued me, & saw
my woorkes. Fourty yeres long was
I grieved with this generacion, and
sated, they euer erred in theyr heartes,
they verely haue not knowne my wa-
es. Therefore I sated vnto them in
my wyath, that they should not entre
into my reste.

¶ Whyles wee seme to bee in the myd-
des

103
Des of tribulacion and forsaken of men
yea and of God also :

Psal. 102.

Care my prayer (**O** Lorde) and
H lette my crying come vnto thee
Hyde not thy face frome me in
the tyme of my trouble. Incline thine
eares vnto me, when I call, heare me,
and that righte sone. For my dayes
are consumed awaye, lyke as it were
a fyre brande. My hearte is smytten
downe and wythered lyke grasse, so þ
I forgette to eat my breade : For the
voyce of my gromyng my bones wyll
scarce cleue to my fleshe. I am become
lyke a pellicane in þ wyldernesse, and
lyke an hole in the broken walle. I
wake, and am euen as it were a sparrowe,
sytting alone vpon þ house top
Myne enemyes reuyle me all the daye
longe. they laugh me to scoorne and are
sworne together agaynst me. I eat
ashes with my breade: and myngle my
drynke with wepyng. And þ because
of thyne

The children of thy seruantes shall
continue, and their seed shall prosper
in thy sight.

Amerie thankesgeuyng for all the
benefites conferred vnto vs by Christ
psal. 103.

Rayse the Loyde, oh my soule
p all that is within me, praise
his holy name. Praise y Lord
oh my soule, and forgette not all his
benefites whiche forgenethe all thy
synnes, and healeth all thyne infirme-
ties. Whiche saueyth thy life from de-
struction, and crowneyth thee with mer-
cie and with lowyng kyndenes. What
he satisfieth thy desyre with good
thynges, makyng thee, young and lu-
dy as an egle. The Loyde executeth
righteousnes and iudgemente for all
theim that suffre wrong. He shewed
his wates vnto Moyses, and his wor-
kes vnto the children of Israell. The
Loyde is full of compassion and mers-
cie, long sufferyng and of great good

Psalms

nes. He will not alwaie bee chydnyng,
neither will he kepe his anger for e-
uer. He hath not delte with vs after
oure synnes, nor rewarded vs a cor-
dyng to oure wyckednes. For looke
how high the heauen is in comparisō
of the earthe: so greate is his mercepe
also towarde them that feare hym,
looke how wyde the east is from the
west: so farre hath he sette oure syn-
nes from vs. Yea like as a father pit-
rieth his owne chyliden, euen so is the
Lorde mercifull vnto them that feare
hym. For he knoweth wherof wee
be made, he remembryeth that wee are
but duſte. That a manne in his tyme
is but as graſſe, and flouriſheth as a
floure in the felde. For as ſone as the
wynde gooeth ouer it: it is gone and
the place thereof knoweth it no moze
But the mercifull goodneſſe of the
Lorde endureth for euer, vpon them
that feare hym, and his righteousnes
vpon their chylidrens chyliden. **Psalm**
mely

mely to suche as kepe his couenaunte
and thynke vpon his commaunde-
mentes to dooe theim. The LORD
hath prepared his seate in heauē, and
his kyngdom ruleth ouer all. Praise
the Lord ye his angelles, ye that bee
mightie in strength, fulfillyng his cō-
maundemente that menne maie haue
the voyce of his woordes. Praise the
Lord all ye his hostes ye seruautes
of his ꝑ woe his pleasure. Oh speake
good of the Lord all ye his woorkes:
in every place of his dominio: Praise
thou the Lord o my soule.

¶ An other gonyng of thanks and
praise. Psalm. 104.

Praise the Lord o my soule, O
lord my God thou art become
excedyng gloxious, thou art clo-
thed with maiesty & honoure. Thou
deckest thyself with light as it wee in
a garment: ꝑ spreddest out the heauen
like a curtain. Thou voltest it aboue
with waters, thou makest ꝑ cloudes
the.

Prayers

the chariottes, and goeſte vpon the
wynges of the wynde. Thou makeſt
thy angelles ſpirites, and thy mini-
ſters flames of fyre. Thou haſt laied
the earth vpon her foundation, that
it neuer moueth at any tyme. Thou
couereſt it with the depe like as with
a garment: ſo that the waters ſtande
aboue the hilles. But at thy rebuke
they flie, at the voyce of thy thounde
they are aſcated. Then are the hilles
ſeen alofte, and the vallies beneth in
their place, whiche thou haſt appoin-
ted for them. Thou haſt ſette them
their boundes whiche they maye not
paſſe, that they turne not again to co-
uer the earth. Thou cauſeſt the wel-
les to ſpyng vp among the vallies, &
the waters to runne among the hilles
that all beaſtes of the felde maye haue
drynke. and that the wilde aſſes maye
quenche their thyrſte. Aboue vpon the
hilles, haue þe foules of the aire their
inhabitation, & ſyng among the brau-
ches

ches. Thou warrest the hills from a
houe, the earth is filled with the frus-
tes of thy woorkes. Thou byngeste
forth grasse for the cattell, and grene
herbes for the seruice of mēne. Thou
byngest fode out of the earth, wyne
to make glad y^e hearte of manne, oyle
to make hym a chersall countenaunce
and byede to strength mannes hearte.
The trees of the Lord are full of sap
euen the trees of Libanus, whiche he
hath planted. There make the birdes
their nestes, and the sirre trees are a
dwellng for y^e Roike. The hills are
a refuge for the wylde gootes, and so
are the stony rockes, for the conyes.
Thou hast appointed the moone for
certain seasons. The Sonne knoweth
his goyng downe. Thou makest der
kenesse that it maie bee night, where
in all the beastes of the forreste doo
moue, yea and the young lions, whis-
che roare after their praye, and seke
their meate at GOD. But when the

Prayers

Sunne dooeth arise, thei gette theim
awaie together, and lie theim doune
in their dennes. Then gooeth manne
forth to his worke, and to rille his
lande vnto the euenyng. Oh Lorde
how manifolde are thy workes, right
wysely hast thou made theim all. yea
the earth is full of thy riches. So is
this greate and wyde sea also, where
in are thynges creapyng innumera-
ble, bothe small and greate beastes.
There goo the Shippes ouer, & there
is that leuiathan, whom thou haste
made to take his pastime therein. Thei
wayte all vpon thee that thou maiest
geue the meate in due season. When
thou givest it thei gather it, when
thou openest thy hande, thei are filled
with good. But when thou hidest thy
face, thei are sorowfull. If thou takest
awaie their breath, thei dye, and are
turned agayne to their duste. Agayne
when thou letttest thy breathe goo
forth, thei are made, and so thou re-
uertest

of the bible.

76.

newest the face of the earth. The glorious maiestie of the Lord endureth for ever, and the Lord reioyceth in his woorkes. The earth trembleth at the looke of hym, he doeth but touch the hilles, and they smoke, I will sing vnto the Lord, as long as I lyue, I will prayse my God, whyle I haue my beeyng. Oh that my woordes might please hym, for my ioye is in the Lord. As for synners they shall bee consumed out of the earth, and þe vngodly shall come to an ende, but prayse thou the Lord, oh my soule.

A halowynge and praysynge of the Lord that he mervelously aunswereth his, as well in heauen as in earth.
Psal. 113.

Raise the lord (o ye seruautes
of the Lord) prayse the name
of the LORD. Bless the
name of the Lord, from this tyme
forthe, for ever more. The Lordes
name

Prayers

name is worthy to be prayed, from
the rising of the sunne vntill the goo-
yng doune of the same. The Lorde is
high aboue all nations, and his glory
is aboue the heauens. Who is like vn-
to the Lorde our God, that hath his
Dwellyng so highe, whiche humbleth
hymself, to beholde that is dooen in
heauen and in earth. Whiche taketh
vp the simple out of the dust, and lif-
teth the poore out of the mire. That
he maie sette hym among the princes
euen among the princes of his people
Whiche maketh the baren woman
to kepe house, and to be a ioyfull mo-
ther of children.

A commendacion of the Lordes mer-
cie that he hath boughsane to call vs
Gentiles and Heathen persones vnto
his faith.

Psal. 117.

Bayse the Lorde all ye Gentiles
P laude him all ye people. For his
mercifull kindnes is euer more
and more towards vs, and the trouth
of

of the LORD endureth for ever.
Praise the everlastyng.

A prayer that God himself maie lede
rule, teache, and directe vs in his way
in his preceptes and in his Gospell,
and that he maie kepe vs from the do-
ctrine and traditions of menne.

10sal. 119.

Blessed are those that bee vnder-
B stilled in thy waye, whiche walke
in the lawe of the Lorde. Bless-
sed are they that kepe his testimonies
and seke hym with their houle hearte.
Whiche walke in his wayes & dooe
no wickednesse. Thou haste geuen
a right charge, to kepe thy commaun-
dementes. Oh that my wayes were
stablished to kepe thy statutes, so
should I not bee confounded. While
I haue respecte vnto all thy commaun-
dementes, I will thanke thee with an
vnsained heart. Because I am learned
in thy iudgements of thy righteous-
nesse I will kepe thy statutes, oh for-
sake me not utterly. Wherewithall
I v. shall

Prayers

Shall a young manne cleanse his waie
euen by rulyng hymselfe after thy
woordes. Wherefore with my whole
hearte dooe I seke thee. Lette me not
goe astraye oute of thy commaundes-
mentes, thy wordes haue I herte in
my hearte that I should not synne a-
gainst thee. Praise be thou o Lorde
Oh teach me thy statutes. With my
lippes will I bee tellyng oute all the
iudgements of thy mouth. I haue as
greate delite in the waie of thy testi-
monies as in all maner of riches. I
will exercise myselfe in thy commaun-
dementes, and haue respecte vnto thy
fote pathes. My delite shall bee in thy
statutes, I will not forget thy wordes.
Oh doe well vnto thy seruant
that I maie liue and kepe thy wordes.
Open thou myne eyes, and so shall I
espy out wondrous thynges in thy
law, I am a straunger vpon earth. Hide
not thy commaundementes from me. My
soule breatheth out, for the verie feruent
desyre

besyde þe I haue alwaie vnto thy iud-
 gementes. Thou rebukest the proude
 cursed are they þe depart from thy cō-
 maundementes. Oh turne fro me shame
 and rebuke, for I hepe thy testimoni-
 es. Princes also sitte & speak against
 me, but thy seruante is occupied in
 thy statutes In thy testimonies is my
 delighe, they are my cōsailers. My
 soule cleaereth to the dust, but quickē
 thou me a cordyng to thy woorde. I
 knowlaged my waies, & thou herdest
 me. Wherefoze teache me thy statu-
 tes. Make me to understāde the waye
 of thy cōmaundementes, and so shall
 I talke of thy wondrous workes
 My soule melteth awaie for vertē be-
 neues. Sette me by a cordyng to thy
 woorde. Take fro me the waye of ly-
 yng, and graunt me thy lawe, I haue
 cholen the waye of trouthe, thy iud-
 gementes hāue I lated bee for me. I
 speke vnto thy recordes, Oh Lorde
 confounde me not.

Prayers.

I will runne in the waie of thy com-
maundementes, when thou hast con-
soyted my hearte. Teache me oh lord
the waie of thy ordinaunces, and I
shall kepe it vnto the ende. Geue me vn-
derstanding and I shall kepe thy lawe
Yea I shall kepe it w my hole hearte
Leade me in the path of thy comman-
dementes, for that is my desire. En-
cline my hearte vnto thy testimonies.
and not to coueteousnes. Oh turne a
waie myne eyes, lest thei behold vani-
tie, and quicken me in thy waies. Sta-
blishe thy woorde in thy seruante, &
I maie feare thee. Take awaie the re-
buke that I am afrayed of. For thy
iudgemētes are amiable. Beholde my
desire is in thy commaundementes.
Oh quicken me in thy righteousness.
Let thy louyng mercie come vnto me
Oh Lord, and thy sauyng helth a cor-
ding to thy worde. That I maie geue
answere vnto my blasphemers, for
my trust is in thy woorde. Take not
the

the woordes of trouthe utterly oute of
my mouth, for my hope is in thy iud-
gements. So shall I alwaie kepe thy
lawe: yea for ever & ever. And I will
walke in thy libertie, for I seeke thy
commandementes. I will speake of
thy testimonies even before kynges, &
will not bee ashamed. My delite shal
bee in thy commandementes whiche
I loue. My handes also will I lifte
vp vnto thy commandementes whi-
che I loue and my talkyng shal bee of
thy statutes. Thyneke vpon thy ser-
uaunte, as concerning thy woordes,
wherin thou hast caused me to putte
my truste. For it is my comfort in my
trouble, yea thy woordes quickeneth
me. The proude hath me greatly in
derision, yet shyneke not I from thy
lawe, I remembre thyne everlastyng
iudgements, oh Lord, and am cōfor-
ted. I am horribly afeide for the bus-
godly, that for sake thy law. Thy sta-
tutes are my songes in the house of
my

Prayers

my pylgrimage. I thynke vpon thy
name, Oh Lorde, in the right season
and kepe thy lawe. And I praye thee
let this chaunce vnto me that I may
kepe thy commaundementes. Thou
arte my portoun Oh I O R D E, I
am purposed to kepe thy law I make
my humble petition in thy presence,
with my whole hearte, Oh bee mer-
cyfull a cōdyng vnto thy woꝛde. I
call myne owne waies to remēbraunce
and turne my fete into thy recordes.
I make haste and prolonge not the
tyme, to kepe thy commaundementes
The congregacions of the vngodlye
haue robbed me, but I forgette not
thy lawe. At midnichte laude I by
to geue thanks vnto thee, for the
iudgements of thy ryghteousnesse.
I am a compaignon of ail that feare
thee, and kepe thy commaundemen-
tes. The carthe, Oh Lorde, is full of
thy mercie, teach me thy statutes Oh
Lorde thou hast dealte frendely with
thy

thy seruante, a cordyng vnto thy
woorde. Teache me thy kyndenesse,
nouetour and knowlage, for I beleue
thy commaundementes. B:foze I was
troubled, I went wꝛong, but now I
kepe thy worde. Thou art good and
frendly, wherefoze of that thy good-
nes teach me thy statutes. The proude
imagin lies vpon me, but I kepe thy
commaundementes with my whole
hearte. Thei hearte is congeled as a
loup of fat, but my delighte is in thy
lawe. It is good for me that I haue
ben in trouble, that I maie learne thy
statutes. The lawe of thy mouth is
dearer vnto me, then thousandes of
golde & siluer. Thy handes haue made
me & fashioned me, geue me vndersta-
ding, that I maie learne thy comma-
dementes. Thei that feare thee, will
bee glad when thei see me, because I
put my trust in thy worde. I knowe
Oh Loyde, that thy iudgementes are
right, and that þo of verie faithfulness
hast

Prayers

haste caused me to bee troubled. Oh
let thy mercifull kyndnes bee my con
forte, a corbyng to the promes that þ
hast made vnto thy seruaunt. Let thy
louyng mercie come vnto me, that I
maie liue, for thy lawe is my delite.
Let the proude bee confounded, whi
che handle me so falsely. But let such
as feare thee, and knowe thy testimo
nies, be at one with me. Let my heart
bee vndefiled in thy statutes that I
bee not ashamed. My soule longethe
for thy sayyng helthe, for my trust is
in thy woorde. My eyes long sore for
thy woorde, sayyng, Oh when wylte
thou conforte me? For I am become
like a bottell in the smoke, yet woe I
not forget thy statutes. How many
are the daies of thy seruaunt? when
wilt thou bee auenged of mine aduer
saries? The proude haue dygged pit
tes for me, whiche are not after thy
lawe. All thy commaundementes are
true, they persecute me falsely, but bee
thou

thou my helpe. They haue almoste
made an ende of me vpon earthe, but
I forsake not thy commaundemen-
tes. Oh quicken me after thy louyng
kyndnesse, and so shall I kepe the re-
cordes of thy mouth. Oh Lorde thy
woorde endureth for ever in Heauen.
Thy trouthe also remaineth frome
one generacion to an other, thou haste
layde the foundacyon of the earthe,
and it abydeth. They contynue this
daye a cording to thyne ordynance,
for all thynges serue thee. If my de-
lyght were not in thy awe, I shoulde
peryshe in my trouble. Wherefore I
wyl neuer forgette thy commaundes-
mentes for with theim thou quicken-
est me. I am thyne, helpe me. For I
seke thy commaundementes. The vn-
godly laye wayte for me, to destroye
me, but I consyder thy testimonies.
I see that all thynges come to an ende
but thy commaundement is exceeding
broad. Oh what loue haue I vnto
I thy

Prayers

thy lawe, all the daye longe is my talking of it. Thou thorough thy commaundementes, haste made me wiser then myne enemyes, for it is euill by me. I haue more vnderstandyng then all my teachers, for thy testimonies are my studie. Yea I am wiser then the aged, for I kepe thy commaundementes. I refrayne my fete from euery euill waye, that I maye kepe thy woordes. I thynke not frome thy iudgementes, for thou teachest me. Oh howe swete are thy woordes vnto my throte: Yea: more then honny vnto my mouth. Thorough thy commaundementes I get vnderstanding: therfore I hate all false wayes. Thy woord is a lanterne vnto my fete, and a lyghte vnto my pathes. I haue swoyne and am stedfastly purposed to kepe the iudgementes of thy ryghteousnesse. I am troubled aboute mine cure: quicken me, oh Lorde: a corydng vnto thy woorde, Lette the free sacrifices

fices of my mouth please thee, oh lord
 and, teach me thy iudgements. My
 soule is alwaye in my hande, yet dooe
 not I forgette thy lawe. The vngod-
 lye hate layde a snare for me, but yet
 swarte not I from thy commaunde-
 ments. Thy testimonies haue I clay-
 med as my heritage for ever, and why
 they are the very ioye of my hearte. I
 apply my heart to fulfyll thy statutes
 alway, euen vnto the ende, I hate the
 vngodlye, but thy lawe dooe I loue.
 Thou arte my defence and helde, my
 truste is in thy worde. Away fro me
 ye wyched. I wyll kepe the comman-
 dementes of my God. Oh stablysh me
 a corydunge vnto thy worde: that I
 maye lyue, and lette me not bee dysa-
 poynted of my hope. Holde thou me
 vp: and I shal bee safe, yea and I shal
 euer bee talkynge of thyne ordinaun-
 ces. Thou treadeste downe all theiue
 that depart from thy statutes, for they
 ymagyne but deceyte. Thou putteste
 L.ii. away

Prayers.

awake all the vngodlye of the earthe
lyke drasse, therfore I loue thy testy-
monies. My flesh trembleth for feare
of thee, and I am affrayed of thy iud-
gements. I deale with þe thyng that
is lawfull and ryghte. Geue me not
ouer vnto myne opprestours. Bee
thou suertie for thy seruante, to doo
hym good: that the proude dooe hym
no wronge. Myne eyes are wasted a-
waye with lookyng for thy healtie,
and for the worde of his ryghteous-
nesse. So to, deale with thy seruant
a cōdyng vnto thy louyng mercy, and
teache me thy statutes. I am thy ser-
uante. Oh graunte me vnderstan-
ding: þe I may know thy testimonies.
It is tyme for thee, Oh Lorde: laye
to thyne hande, for they haue destroy-
ed thy lawe. For I loue thy commaun-
dementes, aboue golde and p̄cious
stone. Therfore holde I strayghte all
thy commaundementes: and all false
wayes I vtterly abhoire. Thy testi-
monies

monies are wonderfull, therfoze doo-
eth my soule kepe theim. When thy
wooꝛde gooeth foꝛthe, it geueth lyght
and vnderstandyng euen vnto babes.
I open my mouth and drawe in my
breathe, foꝛ I desyre thy commaundes-
mentes. Oh: looke thou vpon me, and
bee mercyfull, as thou blest to dooe
vnto those that loue thy name. Or-
der my gooynges after thy wooꝛde,
that no wyckednesse raygne in me.
Delyuer me frome the sclaunders of
menne, so shall I kepe thy commaun-
dementes. Shewe the lyghte of thy
countenance vnto thy seruaunt, and
teache me thy biddynges. Myne eyes
gathe out with water, bycause menne
kepe not thy lawe. Ryghtiouse arte
thou: Oh Loꝛde, and true is thy iud-
gemente. The testimonies that thou
haste commaunded: are excedyng
ryghtiouse and true. My zeale hath
euen consumed me, because myne en-
myes haue forgotten thy wooꝛdes.

L.iii. Thy

Prayers

Thy woorde is cryed vnto the bitter-
 moste, and thy seruante loneth it. I
 am smal, & of no reputacion, yet dooe
 I not forget thy commaundementes.
 Thy rightuousnesse is an everlasting
 rightuousnesse, and thy lawe is true.
 Trouble & heuynesse haue taken holde
 vpon me, yet is my delight in thy com-
 maundementes. The rightuousnesse
 of thy testimonies is everlasting, Oh
 graunt me vnderstandyng: and I shall
 lye. I call with my hole hearie, heare
 me: Oh Lorde. I wyll kepe thy sta-
 tutes. Yea: euen vpon thee, I dooe
 calle, helpe me: and I shall kepe thy
 testimonies. Early in the mornynge
 doo I cry vnto thee, for in thy woorde
 is my truste. Myne eyes preuente the
 nyght watches, that I myghte bee
 occupped in thy woordes. Heare my
 voyce, Oh I O R D E, a corynge
 vnto thy louyng kyndnesse, quyen
 me a corypage as thou arte wonte.
 Thy drait nygh, that of malyce per-
 secute

Secute me, and are farre from thy law.
Be thou nygh at hande also, Oh Lord
for thy promyses are faythful. As con-
cernyng thy testimonies. I haue know-
en ever sythens the beginning, that
thou haste grounded them for ever.
Wh consider myne aduersitie, and de-
lyuer me, for I doo not forget thy law.
Mainteyn thou my cause, and defend
me: quicken me, a corbynge vnto thy
woorde. Health is farre from the vn-
godly, for they regarde not thy statu-
tes. Great is thy mercy Oh Lord,
quicken me as thou arte wonte. Ma-
ny there are that trouble me, and pur-
sue me, yet dooz not I swarne frome
thy records. It greueth me when I
see that the transgressours kepe not
thy lawe. Consyder, Oh Lord, howe
I loue thy commaundementes, and
quicken me with thy louyng kyndnes
Thy worde is true for ever, all the
iudgements of thy ryghtuousnesse,
endure for evermoze. The tyrantes
L.iii. perles

Prayers

persecute me withoute cause, but my
hearte standeth in awe of thy wooꝝ:
des. I am as glad of thy wooꝝde, as
one that syndeth greate spoyles. I
hate and abhoꝝe lyes, but thy lawe do
I loue. Seuen tymes a daye dooe I
praysse thee, because of thy ryghtu-
ouse iudgementes. Great is the peace
that they haue whiche loue thy lawe:
and they are not offended at it. Loꝝde
I looke foꝝ thy sauyng health, and
dooe after thy commaundementes.
My soule kepeth thy recoꝝdes, and lo-
ueth them exceedynglye. I kepe thy
commaundementes and testimonies:
foꝝ all my wayes are before thee. Let
my complaynte come before thee, O
I D R D E, geue me vnderstanding
a coꝝdyng vnto thy wooꝝde. Lette my
supplicacion come before thee: delyuer
me, a coꝝdyng vnto thy promyse. My
lypes shal speake of thy praysse, sayng
thou haste taughte me thy ordinaun-
ces. Yea, my tongue shal synge thy
wooꝝde

woorde. For all thy commaundementes are ryghte, lette thynne hande helpe me: for I haue chosen thy commaundementes. I longe for thy sauynge healthe, Oh Lorde: and in thy lawe is my delyght. Oh let my soule lyue and prayse thee, that thy iudgemētes may helpe me. I gooe astraye, lyke a shepe that is losse, seke thy seruaunte, for I dooe not forgette thy commaundementes.

¶ When wee are broused and humbled in heart, and contrary wyse the worlde reioyseth and triumpheth.

10sal. 130.

¶ We of the depe call I vnto thee:

Oh Lorde, I will heare my voyce. Lette thynne eares consider well, the voyce of my complaynte If thou Lorde, wylte bee extreme to marke what is dooen amysse, oh Lorde who maye abyde it: But there is mine eye with thee: that thou mayste bee feared. I looke for the Lorde; my soule doeth

Prayers

doeth wayte for hym, & in his woorde
is my truste. My soule dooeth paci-
ently abyde the Lorde, from the one
mornyng to the other. Let Israel trust
in the Lorde, for wyth the Lorde is
mercy, and plentifull redempcyon.
And he shall redeme Israel from all
hys synnes.

To bee deliuered from bloude soup-
pers, that busye themselves to plucke
vs from the way of God bothe by force
and crafty means, and whiche labour
to abolysh the Goddes woorde.

Psal. 140.

Deliver me Oh Lorde, from the
D euyll menne, preserve me from
the wycked menne whiche ima-
gyne myschefe in theyr heartes, and
spyre by stryfe at all seasons. They
sharpen theyr tongues lyke a serpente
adders poyson is vnder theyr lyp-
pes. Keep me, oh Lorde, from the hand
of the vngodly, preserve me from the
wycken menne, whiche are purposed
to ouer-

too ouertrowe my gooynges. The
proude hath layde a snare for me, and
spyed a nette abroad with cordes, yea:
and sette trappes in my way. But my
sayng is vnto the Lorde, thou art my
God, heare þy voyce of my prayer: oh
Lorde. Oh Lorde God thou strength of
my health thou hast couered my head
in the daye of battayle. Lette not the
vngodly haue his desyre. Oh Lorde,
lette hym not haue his purpose, leaste
he bee to proude. Lette the mischeft of
their owne lypes fall vpon the head
of theim, that compaTe me about. Let
hote burnyng coles fall vpon theim,
lette theim bee cast into the fier, & into
the pyt, that they neuer ryse vp again.
A man full of woordes shall not pros-
per vpon the earthe, a malicious and
wycked person shall be hunted away
and destroyed.ouer I am þy Lorde
wylI avenge the poore, and mainteine
the cause of the helpelesse. The righte-
eous also shall geue thanks vnto
thy

Prayers

thy name, and the iuste shall conpane
in thy syghte .

That G O D may kepe vs that wee
synne not with our tongue, neither ex-
cuse our synnes as hypocrytes dooe.

Psal. 141.

Did, I call vpon thee: haste thee
vnto me, and consider my voice
When I cry vnto thee, lette my
prayer bee sette forth in thy syght , as
incence , and let the lyftyng vp of my
handes bee an euenyng sacrifice, & et
a watch: **O**h **L**orde, before my mouth
yea a watche at the doze of my lyppes
Oh, lette not myne heart bee enclined
to any euill thyng , to bee mynded as
the vngodly or wycked menne , leaste
I eate of such thinges as please theim
Lette the ryghteous rather smyte me
frendlye : and repproue me , so wyl I
take it, as though he had poured oyle
vpon my heade , it shall not hurte my
heade , but I wyl praye yet for theyr
wyckednesse. **T**heyr **J**udges stamble
at the

at the stone, yet heare they my woordes. that they bee ioyfull. Dure bones
lye scatered before the pytte, lyke as
when one graueth and dyggeth by
the grounde. But myne eyes looke vnto
thee, Oh Lorde God: in thee is my
truste, caste not out my soule: kepe me
frome the snare which they haue laid
for me, and frome the trappes of the
wycked dooers. Lette the vngodlye
falle into theyr owne nettes together,
vntyll I bee gooen by them.

¶ That wee maye bee led forth of the
pyson of distresse, of synnes & of death
vnto the prayse and glorie of God, that
wee bee no longer pressed vpon earth.

Isal. 146.

Leye vnto the Lorde with my
I voyce, yea even vnto the Lorde
dooe I make my supplication.
I poure oute my complaynte beefore
hym, and shewe hym of my trouble.
When my spirite is in heynesse, for
thou knowest my pathe, in the waye
wherein

Prayers

wherin I walke, haue thet pituely laid
a snare for me. I tooke vp my ryghte
hand, and se: there is no man that wil
know me. I haue no place to flee vnto
no man careth for n. y soule. Therefore
too I cry vnto thee: Oh Lord, and say
thou arte my hope and my porcion in
the lande of the lyuyng. Consider my
cōplaint, for I am brought very low,
oh deliuer me frome my persecuters:
for they are to stronge for me. Bring
my soule out of prison, that I maye
geue thanks vnto thy name. Whiche
thing yt thou wilt graunt me, then shall
I ryghteously resorte vnto my company.
¶ When wee fynde no merites in vs,
no ryghteousnes of oure owne, but all
thynges desperate. And again remem-
bre howe God frome the begynnyng of
the worlde hath wrought wonders in
his saindes, and hath neuer forsaken
suche as call vpon hym, thus may wee
praye. Ipsal. 143.

¶ **E**are my prayer Oh Lord, con-
sider my desyre, answere me for
thy

thy trouthe and righteousnes sake, and
entre not into iudgement with thy ser-
uaunte: for in thy syghte shall no man
lyuing bee iustified. For the enemye
persecuteth my soule, he smyteth my
lyfe downe to the grounde, he layeth
me in the darke as the dead men of
the world. Therefore is my spirite vex-
ed within me, & my hearte within me
is desolate. Yet dooe I remembre the
times past, I muse vpon all thy wooz-
kes. Yea I exercise my selfe in þy wooz-
kes of thy handes: I stretche forth
myne handes vnto thee, my soule cry-
eth vnto thee, out of the thyrsy lande.
Hearre me Oh Lorde, and that ryghte
sone, for my spirite wareth faint, hyde
not thy face from me, least I bee lyke
vnto them that gooe downe into the
grave. Oh lette me heare thy louyng
kyndnesse bee tymes in the mornynge,
for in that is my truste, shewe thou
me the waye that I shoulde walke in,
for

Prayers

For I lyfte vp my soule vnto thee. De-
lyuer me (Oh Lorde) frome myne ene-
myes, for I reioyce vnto thee. Teache
me to dooe the thyng that pleaseth
thee, for thou arte my God: lette thy
louyng spirite leade me forth vnto the
lande of ryghtuousnesse. Drycken me
Oh Lorde, for thy names sake: and
for thy ryghtuousnes sake, byng my
soule out of trouble. And of thy good-
nesse scatter myne enemyes abroade,
and destroye all them that vex my
soule, for I am thy seruante.

A thankesgeuing, that albeit wee be
vile, yet by the vertue of God wee be
stronge againste all straunge chyldren
that is to saye, suche as be not chosen
to the inheritaunce of God.

Psal. 144.

Blessed be the Lorde my refuge,
Whiche teacheth my handes to
warre, and my fingers to fyght
My hope and my castle, my defence,
and my deluyner, my shyld, in whom
I truste

I trust whiche governeth the people
 that is vnder my power. Lorde what
 is māne, that thou hast suche respect
 vnto hym? or the soonne of manne, þ
 thou so regardest hym? Māne is like
 a thyng of naught, his tyme passeth
 awaie like a shadowe. Bow thy hea-
 uens, oh Lorde, & come doune, touche
 the mountaynes that thei make smoke
 again. Sende forth lightenyng, & sca-
 ter theim, shote oute thyne arrowes, &
 consume theim. Sende doune thyne
 hande from aboue, deliuer me, & take
 me out of the great waters, from the
 hande of straunge chyldren. Whose
 mouth talkyeth of vanitie, and their
 righte hande is all falsheid. That I
 make syng a newe song vnto thee, oh
 God, and syng psalmes vnto thee v-
 pon a ten stringed lute. Thou that
 geuest victorie vnto kynge, and hast
 deliuered Dauid thy seruante from
 the perill of the sword. Save me and
 deliuer me from the hande of straunge
 chyldren

Prayers

children, whose mouth talketh of bountie, and their right hande, is a right hande of falshed, that our sonnnes maie growe vp like young plantes, & that our daughters maie bee as the polished corners of the temple. That our garmentes maie bee full and plenteuous with all maner of store, that our shepe maie bying forth thousandes, and hundred thousandes, in our vilages. That our oxen maie bee strong to labour, & there bee no mischaunce ne decaye, and no complaining in our streets. Happy are the people that bee in suche a case. Yea blessed are & people, whiche haue & ioye for their god

¶ A praisynge of God for his mercurious mercy, & the eternal raigne of his clemencie, whiche provideth for al his creatures, and in especiall for suche as feare hym. Psal. 145.

I will magnifie thee, Oh God
I will praise thy name for ever and ever. Every
daye

daie will I geue thanks vnto thee,
and prayse thy name for euer and e-
uer. Great is the **L O R D E**, and
mercifull worthy to bee prayled,
there is no ende of his greatnes. One
generacion shall prayse thy workes
to another, and declare thy power.
As for me I shall bee talkyng of thy
workshippe, thy glory, thy prayse, thy
wonderous workes. So that men
shall speake of the mighte of thy
mercifull actes, and tell of thy
greatnesse. The memoriall of thyne
aboundant kyndnesse shall bee the
wed, and menne shall syng of thy righ-
teousnesse. The **L O R D E** is gracis-
ous and mercifull, long sufferynge,
and of great goodnes. The Lorde is
longyng vnto every manne, & his mer-
cy is ouer all his workes. All thy wor-
kes praise thee oh Lord, & thy saintes
geue thanks vnto thee. They shewe
the glory of thy kyngdome, and talke
of thy power. That thy power thy

D II.

glory

Prayers.

glorie & mightines of thy kyngdome,
mighty be knowen vnto menne. Thy
kyngdome is an euerlastyng kyngdō
and thy dominion endureth through
oute all ages. The Lorde vpholdeth
all suche as shoulde fail, and lifreth vp
all those that bee doune. The eyes of
all waite vpon thee, and thou geuest
thei their meate in due season. Thou
openest thy hande, and fillest all thynges
liayng with plenteousnes. The
Lorde is righteous in all his wayes
and holy in his woorkes. The Lorde
is nigh vnto thei that call vpon hym
so that the call vpon hym faithfully.
He fulfilleth the desire of them that
feare hym, he heareth thei crie and
helpe thei. The Lorde preferreth
with all them that loue hym, but scat
tereth abrode all the vngodly. My
mouth shall speake the prayse of the
Lorde, and let all fleshe geue thanks
vnto his holy name, for euer & euer.
Prayse the euerlastyng.

A prayse of God, that in onely God
the euerlastyng kyng wee oughte to
trust & not in princes, in power, in wyz
sedome, or in the rſighteousnes of the e
lementes of this woꝛlde. Psal. 146.

Praise the Lorde, oh my soule,
whyle I leue will I praise the
Lorde. Yea as long as I haue
any beeyng, I will syng prayses vnto
my God. Oh put not your trust in
princes, noꝛ in any childe of manne,
foꝛ there is no helpe in the. foꝛ when
the bꝛethe of manne goeth foꝛthe, he
shall turne again vnto his earth and
so all his thoughtes perishe. Blessed
is he that hath the God of Iacob foꝛ
his helpe, & whose hope is in the lorde
his God. Whiche made heaven and
earthe, the sea, and all that therein is.
Whiche kepeth his promise foꝛ euer
Whiche helpeth theim to righte that
suffre wꝛong, whiche fedeth the hun
grie. The Lorde lonseth menne out of
pysone, the Lorde geueth sight to the
blynde. The Lorde helpeth theim by

Ps lxx.

that

Prayers

that are fallen, the Lorde loueth the
righteous. The Lorde careth for the
straungers, he defendeth the father-
lesse, and the wydowe. But the wate
of þ vngodly turneth he vpside doun
The Lorde thy God, oh Spon, he is
kyng for euermore, & throughout all
generacions. Praise the euerlastyng
A prayfing of the Lordes name.

Psal. 147.

Praise ye the Lorde, for it is a
good thyng to synge prayles
vnto oure God. Yea a ioyfull
and a pleasaunte thyng it is, to bee
thankfull. The Lorde shall buyde
vp Hierusalem, and gather together
the outcastes of Israel. He healeth
the contrite harte, and byndeth vp
their woundes. He telleth the num-
bre of þ starres, and calleth theim all
by their names. Greate is our Lorde,
and greate is his power, yea his wis-
dome is infinite. The Lorde setteth
vp the mieke, and byngeth the vn-
godly

godly doune to the ground. Oh syng
 vnto the Lorde with thankesgeuyng
 syng praes upon the harpe vnto our
 God. Whiche conereth the heauen
 with cloudes, prepareth rayne for the
 earth, and maketh þ grass to growe
 vpon the mountaines. Whiche ge-
 ueth fodre vnto the cattel, and feedeth
 the yong rauene that call vpon him
 He hath no pleasure in the strengthe
 of a horse, neyther delighteth he in
 any mannes legges. But the Lorders
 delighte is in them that feare hym,
 and putte thir truste in his mercye.
 Praise the Lorde Oh Hierusalem,
 prayse thy God, oh Sion, for he ma-
 keth fast the barres of the gates, and
 blesteth the children within thee. He
 maketh peace in thy borders, and fil-
 leth thee with the flour of wheate. He
 sendeth forth his commaundemente
 vpon earth, his woord runneth swif-
 tly. He geueth snowe like wolfe, and
 scattereth the hoze froke like ashes.

Prayers.

He tasteth forth his ice like morsels,
who is able to abyde his frost: He se-
deth out his woode and melteth thei
He bloweth with his wynde, and the
waters flowe. He sheweth his woite
vnto Jacob, his statutes & ordinaun-
ces vnto Israell. He hath not dealte
so with all the Heathen, neither haue
thei knowelage of his lawes.

A prayeing of God from all his crea-
tures, first heavenly and then earthly.

Psal. 148.

Praise the Lorde of heauen,
praise hym in þe heigh. Praise
hym all his angels, praise hym
all his hoste. Praise hym sunne and
moone, praise hym all ye starres and
light. Praise him all ye heauens and
ye waters, that bee vnder the heauens
Let the prayse the name of the Lorde
for he speake the woode & thei were
made. He hath made theim faste for e-
uer and euer. He hath geuen theim a
lawe whiche, shall not bee broken.

Praise

Praise þe Lorde vpon earth ye whale
 fishes, and all depes. Fire and hayle
 snow and vapours, wynde & skyme
 fulfillyng his woorde. Mountaines
 and hilles. frutefull trees and all Les-
 dres. Beastes and cattel, wormes and
 fethered foules, kynges of the earth
 and all people. Princes & all iudges
 of the worlde, young menne and mai-
 dens, olde menne and childzen, let the
 preyle the name of the Lorde. For his
 name only is excellent, & all his praise
 aboue heauen and earth. He exalteth
 þe hoine of his people, all his saintes
 shall prayse hym, the childzen of Is-
 raell euē the people that seruet hym

¶ A prayfing of God in hymself that
 he is holy and halowynge, strong and
 strengthynge, greate & mahyng greate.

Psal. 150

¶ I prayse the Lorde in his sanc-
 tuary, praise hym in the firma-
 met of his power. Praise hym
 in his noble actes, prayse hym in his

¶ v. excels

Prayers

excellente greatnesse. Praise hym in
the sounde of the trumpet, praise hym
vpon the lute and harpe. Praise him
in theymbales & daunce, praise hym
vpon the srynges and pipe. Praise
hym vpon the well tunedymbales,
praise hym vpon the loudeymbales.
lette euery thyng that hath breathe
praise the Lorde.

¶ Against the enemye of the trowth.

Psal. 35.

Come thou with thei, oh lorde
that strue with me, fight thou
against thei, that fight against
me. Laye hande vpon the shyld and
spere, & stande by to helpe me. Draw
out thy swerde and stop the waie a-
gainst theini that persecute me, save
vnto my soule, I am thy helpe. Lette
theim be confounded & put to shame
that seke after my soule. Let theim be
turned backe & brought to confusion
that imagine mischief for me. Lette
theim bee as the dust before y wynde
and

and the angell of the lozde scattering
thei. Let their waie bee darke & slippe
ry, & the angel of the loze to persecute
thei. For thei haue pꝛiually laied their
net to destroy me wout a cause. Yea &
made a pit for my soule, whiche I ne
uer deserued. Let a sodain destruction
come vpon the vnwaers, and the net
þ thei haue laied pꝛiually, catche them
selues, that thei maie fall into their
owne mischeif. But let my soule bee
ioyfull in þ lozde, and reioyse in his
help. Al my bones shal saie, lozde who
is like vnto thee? Whiche deliuereste
the poore from those that are to stꝛōg
for hym. Yea the poore and neddy fro
his robbers. False wittnesse are ry
sen vp, and laie to my charge, thyn
ges that I knowe not. Thei rewarde
me euill for good, to the greate dys
comforte of my soule. Nevertheless
when thei were sicke I putte on a
secke clothe. I humbled my soule w
fastyng, & my pꝛayer turned into my
boosome

Prayers

holome. I behaded myself as though
it had been my friend or my brother.
I went before as one that mooueth
for his friend. That is to say, I
tie the people. And gather them to-
gether. To the berylame. And toge-
ther against me by many. making
mockes at me. and reade not. With
the grevde and frothfull by paces
thei gauched vpon me with their teeth.
Lorde where thou looke vpon
this. Rescue my soule from the wor-
ked rancour of them, my dearlynge
from the lions. So will I geue thee
thanks in the greates congregation
praise thee among manche people. Whi-
let them not triumphe over me, that
are myne enemies causeles. Let them
not wyneke with their iyes that hate
me with out a cause. And why? their
communynge is not of peace, but thei
imagin false woojdes against the out-
castes of the lande. Thei gape vpon
me with their mouthes, sayng there
there,

Thou seest, O Lord, holde not thy
tongue then, god not farre from me
O Lord. I wake Lord and stande
up, avenge thou my cause my God
O Lord. Judge me O Lord my
cause according to thy righteousness,
that their triumphe not over me. O
Lord, let not saie in their heartes, there
was no power we hauee in them
for we haue overcome him. Let
the Lord be put to confusion and shame
at my trouble. Let them
be shamed with rebuke & dishonour
that sette themselves against me. Let
they also bee glad and reioyse, whiche
honoure my righteous dealing.
Let them saie alwaie Blessed be
the Lord whiche hath pleasur in the
prosperitie of his seruante. And as
for my toungue, it shal bee talkyng of
thy righteousness, and of thy prayre,
all the daie long.

This

Prayers

THIS psalme by cause it is all together Evangelicall, and teacheth the contempt of this worlde, wee haue put it at the ende to thintent þ in al our tribulation and in the pryde of the wycked wee maie conforzte ourselues. Let no daie passe thee, but thou reade this.

Psal. 37.

Rest not thyself at the vngodly
F bee not thou enuious againste
the euill dooers. For they shall
sone bee cut doune like the grasse, and
bee withered euen as the greene herbe
But thou thy trust in the Lorde, and
bee dooynge good, so shalt thou dwell
in the lande, and verily it shall feede
thee. Delight thou in the Lorde, and
he shall geue thee thy heartes desyre,
Commit thy wale vnto the Lorde, set
thy hope in hym, and he shall bringe
it to passe. He shall make thy righte-
ousnesse as clere as the light, and thy
iuste dealing as the none daie. Holde
thee still in the lorde, & abide patiently
about hym. But greue not thyself at
one

one that hath prosperitie, and liueth
in abhominacion. Leave of fro wrath
let go displeasure, let not thy gelow
syne moue thee also to dooe euill. For
wicked dooers shal bee roted out, but
they that patiently abide the lorde shal
enherite the lande. Suffre yet a litle
while, and the vngodly shal be cleane
goon, thou shalt looke after his place
and he shall bee a waie. But the meke
spirited shal possesse the earthe, and
haue pleasure in muche rest. The vngodly
lateth waite for the iuste, and
gnaweth vpon hym with his tethe.
But y^e lorde laugheth hym to scorne
for he seeth that his daie is comyng.
The godly drawe oute the swearde,
and bende thre bowe to caste downe
the simple and poore, and to sle suche
as goe the right waie. Nevertheless
theire swearde shal goe through theire
owne hearte and theire bowe shal bee
broken. A small thyng that the righte
ous hath, is better then greate riches

of

Prayers

of the vngodlye. For the arme of the
vngodly shall bee broken, but þe Loꝝde
vpholdeth the righteouse. The Loꝝde
knoweth the daies of the godly, and
their enheritaunce endureth foꝛ euer.
Thei shall not bee confounded in the
perilous tyme, & in the daies of deti.,
thei shall haue inough. As foꝛ the vn
godly thei shall perishe, and when the
enemies of the Loꝝde are in their flo
wies thei shall consume. Yea euen as
the smoke shall thei consume a waie.
The vngodly borroweth and pauerhe
not again, but the righteouse is mer
cifull and liberall. Suche as bee ble
sed of hym, shall possesse the lande, &
thei whom he curseth shall bee roted
out. The Loꝝde ordyeth a good mans
nes goyng, and hath pleasure in his
waie. Though he fall he shall not bee
hurte, foꝛ the Loꝝde vpholdeth hym
with his hande. I haue been younge
and now am olde, yet sawe I neuer þe
righteous forsaken, nor his seide to
seke

me of the
 y^e Lozde
 the Lozde
 dy, and
 for ever.
 ed in the
 of det.,
 y^e the vn
 when the
 heir flo
 even as
 a waie
 paverhe
 is mer
 ee blec
 lande, &
 ee roted
 d man
 e in his
 not bee
 th hym
 younge
 nener y^e
 sede to
 seke

seke they^e breade. The ryghteous
 is ever mercyfull, and lendeth gentlye
 therfoze shall his sede bee blessed. Flee
 frome euyl, and dooe the thyng that
 is good, so shalt thou dwell for ever.
 For the Lozde loneth the thyng that
 is ryghte, he forsaketh not his sain-
 tes, but they shall bee preserved for
 ever, as for the sede of the vngodlye:
 it shall bee roted oute. Yea the rygh-
 teous shall possesse the lande, & dwell
 therein for ever. The mouth of y^e rygh-
 teous is exercysed in wysdome, and
 his tongue talketh of iudgemēt. The
 lawe of his God is in his heart, ther-
 fore shall not his footesteppes slide.
 The vngodlye seeth the ryghteous,
 and goeth aboute to see hym. But
 the Lozde wyll not leaue hym in his
 handes, nor condempne hym when he
 is iudged. Hope thou in the Lozde,
 and kepe his way, and he shall so pro-
 mote thee, that thou shalt haue the
 lande by enherytance, and see: when

R the

Prayers

the vngodlye shall perishe. I my selfe
haue sene the vngodlye in greate po-
wer, and flozzyng lyke a grene baye
tree, but when I wente by, lo: he was
goen. I soughte hym, but he coulde
no where bee founde. Kepe innocen-
cy: and take hede vnto the thyng
that is ryghte, for that shall bringe a
manne peace at the laste. As for the
transgressours: they shall perishe to-
gether, and the vngodlye shall bee
rooted oute at the laste. The helpe
of the ryghteous cometh of the
LORD, he is theiyr
strength in the tyme of
trouble. The LORD
shall stande
by theim, and saue theim. He shall
delyuer theim from the vngod-
lye, and helpe theim,
because they
put theiyr
trust in
hym.

Certayne

CERTAIN E PRAI-
ers shor̄te and of dy-
uers sortes.

(.,.)

The prayer of Moyses at the remo-
uyng of the tentes.

Name. 10.



Reuolue by the Lord, lette thyng
enemyes bee scatered, and
lette theim that hate thee:
flee befoze thee. And whē
the arke rested, he sayde.

Reuolue I O R D vnto the mul-
titude of the Hooste of Israell.

The prayer of Aaron and Moyses,
foz theyre syster Mari: stricken with
the lepre.

Name. 12.

I beseech thee my I O R D
putte not the synne vpon vs,
whiche wee haue foolishly com-
mitted, that this woman bee not as
one that came forth deade out of her
mothers wombe.

R. ii. The

Prayers

The prayer of Moses vnto the Lord
that he mought passe by into the lande
of behest.

Dent. 3.

In Lord God, thou haste be-
gone to Meue vnto thy ce-
uiate thy greatnesse and thy
moſte mighty hande, for there is none
other God either in heaue or in earth,
that can dooe thy woorkes, and bee
compared to thy ſtrengthe. Lett me
goe therfore ouer: and ſee the good
lande that is beyonde Iordane that
goodly hyghe countrey, and Lybanon

Iſay. 31.

The Lord ſhall bee oure captain
the Lord ſhall bee our lawe ge-
uer. The Lord ſhall bee oure
kyng, and he hymſelfe ſhall bee oure
lawgoure.

Iſay. 45.

In he, I am he ſayth the Lord
that for mine owne ſelues ſake
dooe away thynne offences, and
forget thy ſynnes, ſo that I wyll ne-
uer

uer thynke vpon theim. But me now
in remembraunce (for wee wyl reason
together) and shewe what thou haste
for thee, to make thee quyte.

Esay. 45.

Turne vnto me : all ye coastes
of the earthe, sayeth the Lorde:
so shall ye bee saued. I am the
God, and there is els none. I sweare
by my selfe, out of my mouth cometh
the woorde of ryghteousnesse, & that
may no man tourne, but all knees shall
bowe vnto me, and all tongues shall
sweare vnto me sayng. Merely in the
Lorde is my righteousness & strength
To hym shall men come, but all they
thynke scozne of hym, shall bee confon-
ded, And the hole sede of Israel shall
bee iustified, and prayled in the Lorde

Esay. 53.

Eke the Lorde while he maye
bee founde. And call vpon hym
while he is nigh. Let y vngodly
man forlake his wayes : and the vns-
R.iii. rygh

10 sayers

ryghtuousse his ymaginacions, and
tourne agayne vnto the Lorde: so shal
he bee mercyful vnto hym, and to our
God for he is redy to forgene.

Thie. 10.

Here is none lyke vnto thee, oh
T Lorde. Great arte thou & great
is þ name of thy power. Who
woulde not feare thee? O what kyng
of the Gentiles woulde not obey thee
For among all þ wyse men of the gen
tyles, & in all theyr kyngdomes there
is none þ maye bee lykened vnto thee.

Thie. 10.

O we knowe (oh Lorde) that
It is not in mannes power, to
order his owne wayes, or to
rule his owne steppes and gooynges.
Therefore chasten thou vs, oh Lorde:
but with fauour & not in thy wrath:
bryng vs not vnto naught.

Thie. 14.

We knowlage (Oh Lorde) all oure
misededes, & the synnes of our fa
thers

thers, for wee haue offended thee.
 Bee not displeased, oh **I D R D E**)
 for thy name's sake, forgette not thy
 louyng kindnesse. Remembre þ throne
 of thy glorie: breahe not thy couenaunt
 that þ haste made with vs. Are there
 any amonge the goddes of the Hea-
 then, that sendeth rayn: or getteth the
 showers of heauen? Dooest not thou
 it oh **Lorde God**, in whom wee trust?
 Yea **Lorde**, þ doest all these thinges.

Isa. 16.

○ **I Lorde** my strength, my power
 and refuge in tyme of trouble.

Isa. 31.

Wyll plant my lawe, sayth the
I Lorde: in the inwarde partes of
 theim: and wyte it in their hear-
 tes, and wyll bee they: **God**, and they
 shall bee my people. And frome thence
 forth shall no manne teache his neigh-
 bour of his brother, and saye knowe
 the **Lorde**. But they shall all knowe me
 frome the loweste vnto the hygheste,

Ps. 111. sayeth

Prayers

sayeth the Lorde. For I will forgette
theyr misdedes: and wyl neuer remem-
ber theyr synnes any more. Thus say-
eth the Lorde whiche gaue the sonne
to bee a lyghte for the daye, and the
mone & starres to shyne in the nyghte
Whiche moueth the sea, so that the
floudes therof waxe fearce, the Lorde
almighty is his name.

Isa. 33.

So truly as I lyue, sayeth the
Lorde, I haue no pleasur in the
death of the wycked, but muche
rather that the wycked tourne frome
his waye and lyue.

Micheas. 7.

Here is there O Lorde, suche a
God as thou: that pardonest
wyckednesse, and forgettest the
offences of the remnaunt of thyne he-
rytage: He kepeth not his wrathe for
euer. And why: his delyght is to haue
compassion, he shall tourne again and
bee mercifull vnto vs. He shall putte
downe

Donne our wickednes, and cast all our
sinnes into þe botome of the sea. Thou
shalt kepe thy truste with Jacob, and
thy mercy for Abraham, as thou haste
sworne vnto our fathers longe agoo.

Ecclesi. 36.

Due mercye vpon vs, oh Loyde,
thou God of all, haue respecte
vnto vs, shewe vs the lycht of
thy mercyes, & sende thy feare among
the heathen and straungers, whiche
seke not after thee, þe they may know
there is no God but thou, that they
may shewe thy wonderous woorkes.
Lyfte vp thyne hande ouer the outlan
dyshe heathen, that they maye learne
to know thy myght and power. Lyke
as þe arte halowed in vs before theim:
so byng to passe that thou mayst bee
magnified in theim also before vs, þe
they maye knowe thee, lyke as wee
knowe thee. For there is none other
God, but thou onely, oh Loyde renew
the tokens, and chaunge the wonde.

A. v rous

Prayers

couſe woorkes. Shewe thy hand and
thy eyght arme glouſiouſly. Rayle by
thy indignacion, and powre oute thy
wrathe. Take awaye the aduerſarie
and the ennemye. Make the tyme
ſhorte: remembre thy covenante, that
thy wonderouſe woorkes maye bee
prayed. Lette the fyer of the wrathe
conſume them, that lyue ſo careleſſe:
and lette them perſſe that dooe thy
people hurte. Smyte in ſunder the
heades of the Dynces, that bee our
enemies: and ſaye there is none other
but wee. Gather thy lytle flocke toge-
ther agayne, that they maye knowe
there is none other God but onely þ:
that they may ſhewe thy wonderous
woorkes, and we thy people and heri-
tage, lyke as from the begynnyng. Oh
Lorde, haue mercye vpon the people þ
hath thy name, & vpon Iſrael, whome
thou haſt likened to a fyrſt borne ſone
Oh bee mercyfull vnto Iſrael the cy-
tie of thy ſanctificacion, þ citie of thy
reſte

ceste. Fyll Hyon with thy buspeakable
 vertues, and thy people with thy
 gloie. Geue wytnesse vnto thy crea-
 ture, whom thou madest from the be-
 gynnynge: and raise by the prophetes
 that haue been shewed in thy name.
 Reward thou theim that wayte for þ
 that thy Prophetes maye bee founde
 faythful. Oh Lorde, heare the prayer
 of thy seruantes, a coryng to the
 blessing of Aaron ouer thy people, þ
 all they whiche dwell vpon the earthe
 maye knowe, that thou art the Lorde
 the eternall G O D, whiche is from
 everlastyng.

Ecclesi. 41.

þ death: howe bytter is the re-
 membzaunce of thee to a man þ
 seketh ceste, and comfort in his
 substance and richesse, vnto the man
 that hath nothing to vere hym, & that
 hath prosperitie in all thynges, yea to
 hym þ yet is able for to receyue meate
 oh death how acceptable & good is thy
 iudgement

Prayers

judgement vnto the nedefull, and vnto hym whose strengthe fayleth, and that is nowe in his laste age, and that in all thynges is full of care and fearfulness, vnto hym also that is in dyspayer, and hath no hope nor pacyence. Bee not thou afrayde of deathe, remember them that haue been afore thee, and that come after thee, for this is the iudgement of the Lorde: ouer all fleste. And why wouldest thou bee agaynste this pleasure of the hyghest? Whether it bee ten, an hundred, or a thousande yeaes, deathe asketh not howe longe one hath lyued.

PSALMES OF DAVID

against tirauntes and persecutours of Goddes woorde.

¶ That all such as lyue in Satans bondage may come to the knowlage of the saythe in Iesus Christe.

Lorde



D R D helpe, for there
 is not one sainte more, ve-
 ry fewe faithful are there
 amonges the chyldren of
 manne every man telleth
 lyes to his nyghboure, they dooe but
 flatter with theyr lippes & dissemble
 in their heartes Oh if the Lord would
 roots out all disceytfull lippes, and if
 tongue that speaketh proude thynges
 Whiche saye our tongue shoulde pre-
 naye, wee are they if ought to speake
 who is Lord ouer vs. Nowe for the
 troubles sake of the oppressed, and be-
 cause of the complaint of the poore: I
 will vp (sayth the Lord) I will helpe
 theim, & sette theim at rest. The wooz-
 des of the Lord are pure woozdes, es-
 uen as the silver, which from earth is
 tryed and purifyed. vii. tymes in the
 fyr. Kepe theim therfore (oh Lord) &
 preserve vs from this generacion for
 ever. And why? when vanite and ydel-
 nesse getteth the ouerhand amongst if
 chyldren

Prayers

chyliden of menne, all are full of the
bngodlye.

A For rulers and for comon peace.

10sal. 20

The Lozde mought heare thee in
tyme of trouble, the name of
the God of Jacob myght defend
thee, and send thee helpe from the San
ctuary, and strengthen thee out of Sy
on. Remembze wil he all thy offringes
and accept thy bzent sacrifice. He shal
graunt thee thy heartes desyre, & ful
fyll all thy mynde. We wyl reioyce in
thy helthe: and triumphe in the name
of the Lozde oure God, for the Lozde
wil perfourme al thy petitions, Now
know I that the Lozde helpeth his a
noynted: and wyl heare hym frome
his holy heauen, mighty is þe helpe of
his ryght hand. Some put theyr trust
in charettes and some in hoeses, but
wee wil remembze the name of þe Lozde
oure God. They are broughte downe:
and fallen: but wee are rylen & stande
by

by ryghte. Haue Loyde and helpe vs:
 Oh kyng when wee call vpon thee.
 ¶ Agaynste the ennemyes of the peo-
 ple of God, tyrauntes: heretiques, and
 ragyng wolues.

Psal. 83.

Olde not thy tongue oh God,
 ¶ kepe not styll sylence: refrayne
 not thyselfe Oh God. For lo,
 thyne enemies a hurly burly: and they
 that hate thee: lyfte vp theyr heade.
 They ymagine craftely agaynste thy
 people, and conspire agaynste thy secre-
 tes. Come (saye they) lette vs roote
 theim oute frome amonge the people,
 that the name of Israel maye bee put
 out of remembraunce. For they haue
 caste theyr heades together with one
 consent and are confederate agaynste
 thee. The tabernacles of the Edomi-
 tes and Elmaelytes the Moabytes &
 Haparenes: Egipt, Amon & Amalech
 the Philistins with theim dwell at
 Tyre. Assur also is ioynd with theim
 and

Prayers

and helpe the chyldren of Loth . But
too thou vnto theim as vnto the Ma
dianyes, vnto Eysera, and vnto Jas
bin by the brooke of kysou. Whiche
perished at Endor, and becam as the
donge of the earth. Make they: pry
nces lyke Dab and zeb : yea make all
they: prynces lyke zebea and Salmo
na, whiche sayde we wyl challenge vn
to vs the houses of God. Oh my god
make theim lyke a whele, and as the
floure before the wynde. Lyke as a
fyr that burneth by the woode, and
as the flame that consumeth the moss
taynes. Persecute theim even so with
thy tempest, and make theim afraied
with thy storme. Make they: face as
shamed, oh Lorde, that they may seke
thy name. Lette theim bee confounded
and bered ever more & more, let theim
bee put to shame & perishe. That they
may knowe that þu art alone, that thy
name is the Lord, and that þu only art
the most hyghest ouer all þe earth. Am.
The

THE TESTAMENT
of Moyses. Deuterono
mii the. xxii. cha
piter.



Heaven heaueus what I
will speake, let the earthe
heare the woordes of my
mouthe, lette my doc-
tryne gather and waite in
to rayne my speache maye flowe
as the dewe, as the shower vpon the
grasse, and as the droppes vpon the
blades of coyne, for I will call on the
name of the Lorde. Gene ye magnifi-
cence and beuntifull prayse vnto our
God, for woorkes of God be perfecte
and al his waies are iudgementes. The
Lorde is faithfull and without all in-
iquite, iust and right. Thei haue offen-
ded hym. Thei that were not his chil-
dren haue offended hym in filthines.
Thou crooked and peruerse generaci-
on woest yelde these to the Lorde, thou
fool Me

Prayers.

foolische & vnwise people? Is not he
thy father whiche hath possessed thee
and made thee, & created thee? Remē-
bre the olde daies, considre eche gene-
racien. Aske thy father & he shal shew
thee, thy auncestres and they shal tell
thee, when the moste high Lorde deui-
ded the people, when he seuered þ̄ chil-
dren of Adam, he ordained the endes
of peoples, a cording to the nombre
of the children of Israell. And þ̄ part
of the Lorde, is his people, Jacob is
the corde of his enheritaunce. He founde
hym in a deserte lande, in a place of
hoytoure, and hughe wildernesse. He
compassed hym aboute & taught hym
and kepte hym as the ball of his eye.
Like as the Eagle prouokynge her bir-
des to flie and flickeryng vpon them
casteth abrode her wynges & taketh
vp her birde & beareth it vpo her shul-
ders. Onely the Lorde was his guyde
& there was not in hym any straunge
God. He did set hym vpon an highe
lande

lande þ he should eate the frutes of þ
feldes, þ he should sucke hony of the
rocke, & oyle of the moste harde stone.
Butter of the kyne & milke of yewes
with the fatnes of lambes & wethers
(of the chyldren of Basā.) And the go
tes, with floure of wheat, & to drinke
þ blode of the grape moste pure. The
beloued was encrassat and winched a
gain, engrossed, fatted, spredde abroad
he forsoke god his maker & departed
fro god his saviour. Thei prouoked
hym with straunge goddes & stirred
hym to anger in their abhominaciōs
Thei did sacrifice to deuels & not to
god, to goddes whiche thei knew not
New and fresh goddes came whiche
their fathers worshipped not. The
god þ begatte thee, thou hast forsake
thou hast forgotten the Lord thy crea
toure. The Lord sawe it and was
stirred to wrathe, for their soones &
doughters haue prouoked hym & he
said, I will hide my face fro the & cōse

Prayers.

Der the endes of the, for it is a crooked
generacion & the children are vnfaith
full. Thei haue prouoked me in hym
that was no God and haue angered
me with their vanities. And I will
prouoke them by thei that is not my
people by the foolish Gentiles I will
anger them. The fire burned in my
furie and it shall byenne to the viter
moste of helle, and it shall deuoure the
earth with y^e frute thereof, and it shall
byenne the foundations of the moun
taines. I will gather euilles vpon
them and myne arrows I wil finish
vpon them. Thei shall bee consumed
with samyne and the biesdes shall deu
oure them with moste bitter bityng
I will sende vpon them the tieth of
wylde beastes drauyng them with fu
re vpon the earthe, and of Serpentes
Without shall the swearde make ha
uoke of them, and within the young
man and also the vsrgin, the suckyng
childe with the aged manne, & I saied
Where

Wher bee they? I will cause that the
memoire of them shall cease among
menne. But for because of anger of
their enemies I have differred it, lest
perchaunce their enemies would waxe
proude and late. Our hande is purys-
sante and mightie and not the Lordes
hath doon all these thinges. The peo-
ple is without counsaile and without
prudence, would God they were wise
and vnderstode and foresawe the en-
des. How one hath persecuted a thou-
sande, and twoo hath put to flight
ten thousande. It is not by cause these
God hath solde them and the Lordes
hath enclosed them, for our God is
not as their goddes, and our enemies
bee iudges. Of the vineyarde of the
Sodomites is their vine, and of the
suburbes of Gomorra. Their grape
is the grape of Gall and the clustre
is moste sower. The gall of dragons
is their wyne and venim of aspes in-
sanable. Bee not these thynges laied

Prayers

by with me & sealed among my treasures. Myne is the vengeance and I will paze them in ryme, that their fote maie slide. The date of perdition is at hande, and the tymes hasten to bee presente. The Lorde shall iudge his people, and in his seruantes he will haue pitie. He shall see that their hande is enfeabled, and thei also that were kepte in, fainted, and the reste were consumed & he shall saie. Wher bee their goddes in whom thei had confidence? Of whose sacrifices thei did eate the fete & dranke Libamine wine Let them rise & helpe you, and in your necessitie protecte you. Beholde that I am alone and there is none other God but I. I shall kill and I shall make alieue. I shall strike and I shall heale, and there is none that can pluke oute of my hande. I will lifte up my hande to heauen and saie: I lue for evermore. If I make sharpe as, the lighthenyng my swearde and my

my hande take iudgemente, I will
take vengeance vpon mine enemies
and I will requite them that hate me
I will make myne arrowes dronken
with their blode & my swerde shall
denoure their fleſhe. Of the blode of
the ſlain and of the captiuitie of the
barchedde of his enemies. Commēde
ye Gentiles his people, for the blode
of his ſeruautes he will reueng, and
he will yelde vengeance vpon their
enemies, and he will bee mercifull to
the lande of his people.

¶ The prayer of the Centuriō.

Matth. 9.

¶ Sir I am not worthy that
I thou ſhouldeſt entre vnder the
rooſe of my houſe, but onely
ſpeake with a worde of thy mouth
and I ſhall bee healed.

¶ The prayer of the theſe on the croſſe

Luke. xxiii.

¶ LORD remember me whe
thou commeſt into thy kyng
dome.

O iiii.

CA

A T A B L E O F
the contents of this
booke.
(. .)

**Prayers for the synnes
of the people.**

The prayer of Moses to **h** Lord
for the synnes of the people. **I.**

An other prayer of Moses to the
same. **I.**

For the synne of the people what
tyme thei murmured, a prayer of Mo-
ses. **I.**

An other of Moses and Aarō for
the people. **I.**

For the stubbernes of the people
h true preacher on this wise as Mo-
ses did, maie make his prayer unto
God. **2.**

The prayer of Salomon in the de-
dicacion of the temple of Hierusalē. **2**

A

The table.

A prayer of Eldas for the synnes of the people. 3.

The prayer of Nehemias for the synnes of þ people befoze the lord 4.

A confession and solemne prayer of the penitentes and of the churche for synnes with a rehearsal of the benefites of God. 5.

A prayer of the churche for synnes. 9

A nother for synnes. 9

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